THE CHRIST-LAW
IN
THE STAR of BETHLEHEM

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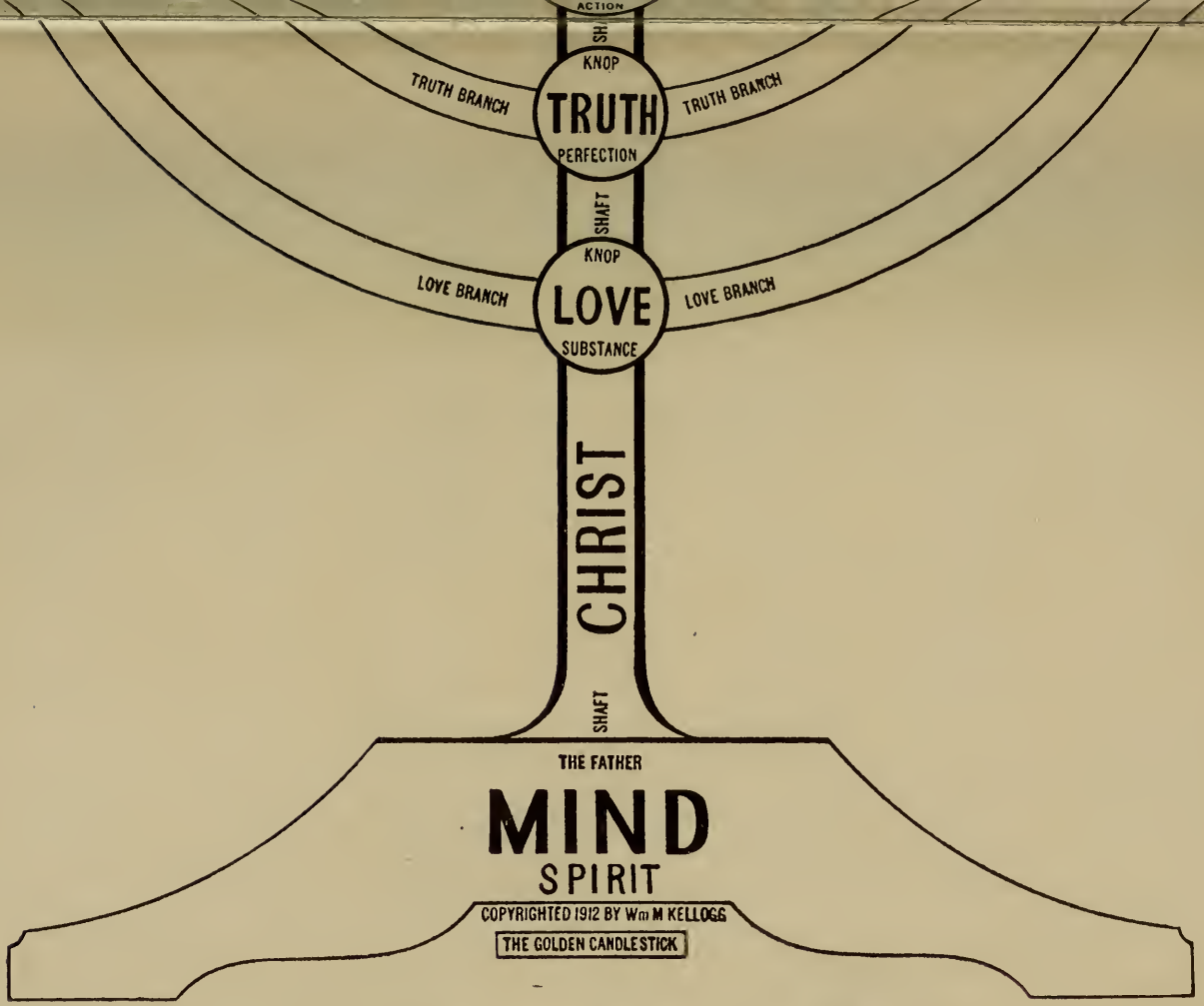
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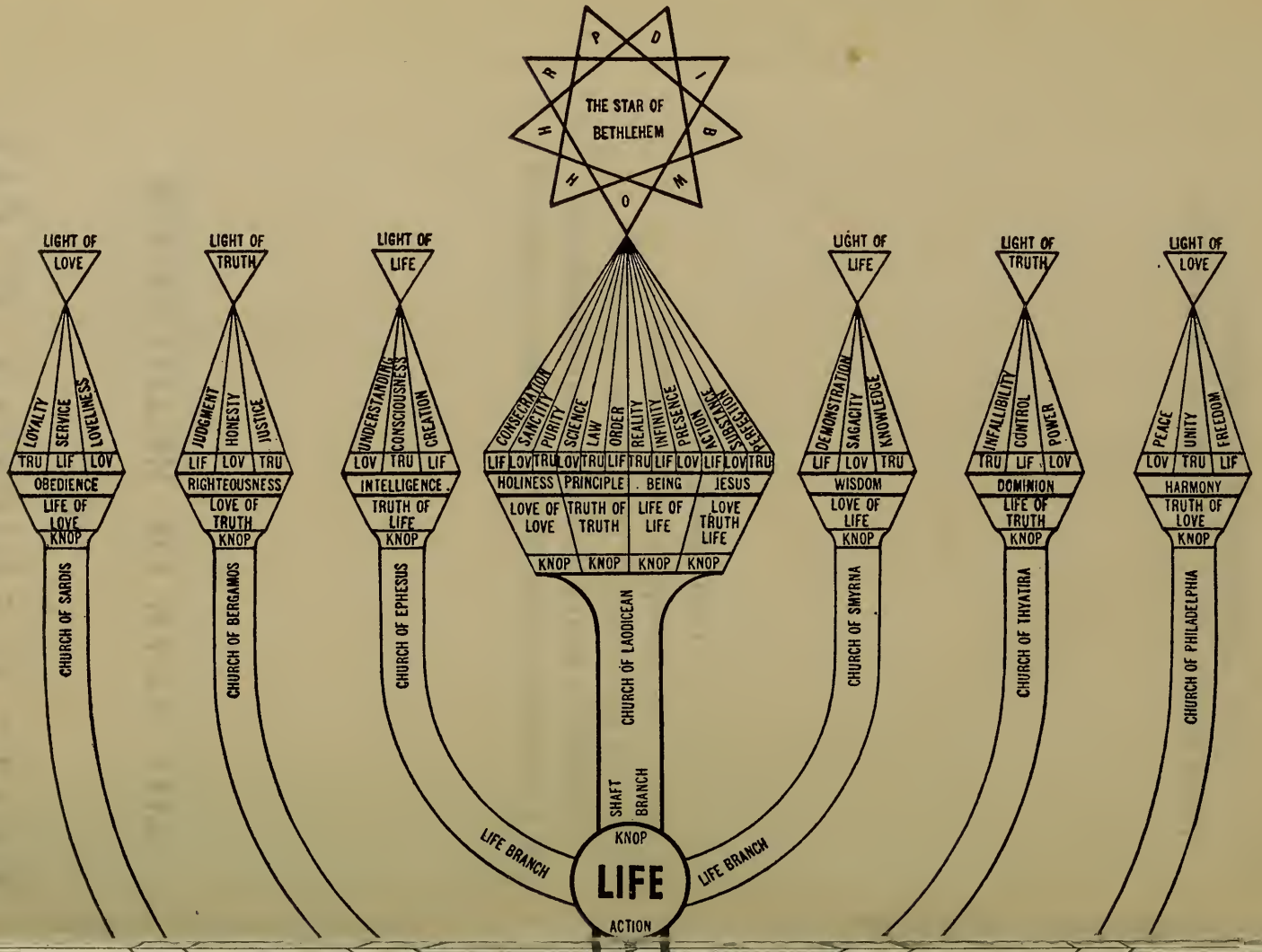
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CHURCH OF PHILADELPHIA

Kellogg William M

THE CHRIST-LAW

IN

THE STAR OF BETHLEHEM

A Portrayal of the Scientific Law of Healing
through a soul experience and expression
of the Law of Life, Love, Truth,
as taught by our Master,
Jesus the Christ.

PUBLISHED 1913, BY WM. M. KELLOGG
LOS ANGELES, CALIFORNIA

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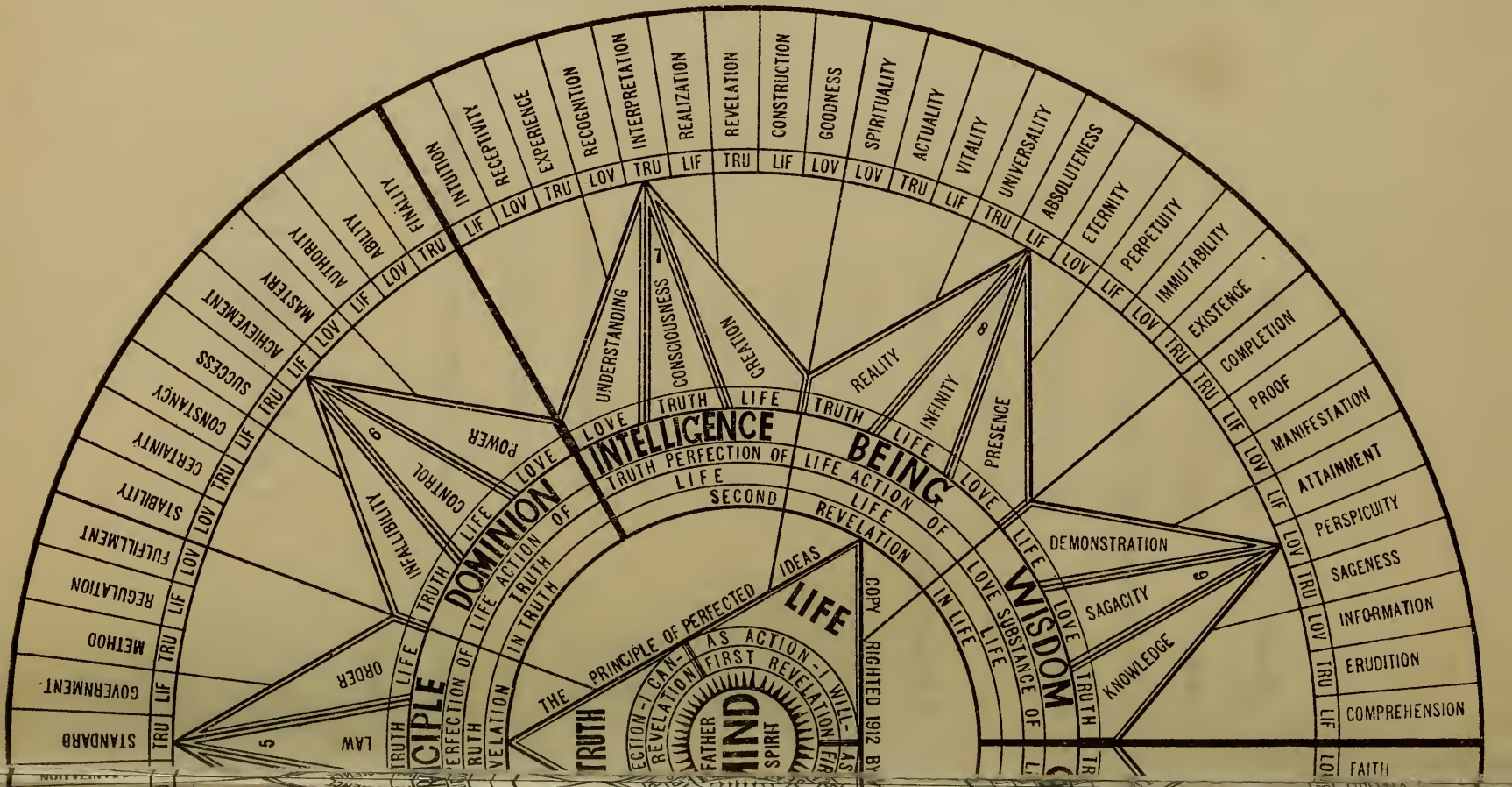
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PREFACE

In placing this subject of the healing Christ consciousness before the reader, it is to be considered as the supreme law of perfection coming from the Father-Mind or Spirit. By means of a diagram to be known as the "Star of Bethlehem" will be portrayed a clear and comprehensive explanation of the scientific principle of right thoughts, and it must be understood that these thoughts as states of consciousness are to be our states of spiritual being. This work is essentially a discussion intended to reveal the utter falsity of evil as a living power with action in its own name. Through logical reasoning in obedience to one spiritual law, and by reference to some of the axiomatic facts given by Jesus the Christ, it is to be hoped that through these means we may all come together on a common ground of understanding. An understanding in every way similar to that which we hold of the multiplication table, for the infallible and scientific law of good precludes all arguments as to its fact of being and rightness as a law, even as this same multiplication table does.

It will be our daily work to establish in mind this law of perfection and to eschew the impotent and imperfect mortal sense concepts about material conditions, for we must enter into spiritual being.

The object of this book is to show how Christ's teaching as a scientific law of right living is spiritual in essence and cannot be reduced to mortality and defiled therein. Mortality must be put off and spirituality put on through knowing the absolute scientific law of the Christ.

Few people realize that they as well as the struggling mass of humanity seen upon our streets are active mentalities only, constantly living, acting and doing something, and if not guided into the lawful channel of perfect right and held therein because

of the fact of knowing the law of good, just as we are held by knowing the multiplication table, then what is to keep them from going astray following the carnal sense-mind in the suggestion of good and evil through the deceiving senses? For these people will continue living, moving, and doing something either good or bad, right or wrong.

Now there is a perfect law of righteousness which is completely finished and can be understood, it is just as absolute and certain in its demonstration as the law of mathematics, and just as applicable to our daily life and its living. But hitherto it has not been orderly revealed in its Christ-meaning of perfection as given in the diagram of the Star of Bethlehem. For this reason people generally have not been able to understand and use it through perception of its scientific perfection.

This perfect law is not contaminated with or in any way influenced by man-made laws; for nothing can be added to it or taken from its already perfect being. It alone is sufficient to teach and guide us in all right and true living, and apart from it there is no right living.

Through it would all the world come together into perfect harmony of being. Under the influence of this perfect law of the righteous Christ would all fighting and dominating mortal minds be laid aside, and the impotent mortal self be lost in the wonderful radiance and presence of the law of the Christ's perfection.

The fundamental analysis and classification of ideas, as given in the diagram to be known as the Star of Bethlehem, are to represent the principle or law of perfect idea entities as that Mind of the Christ, for Mind and Christ are one, in which evil is not considered neither has representation. The ideas, as given in the Star, are intended as a beginning, with the hope that study on the part of others may result in more perfect spiritual realizations, and clearer soul experiences of this constructive law of good, thereby enlarging and eventually perfecting the system.

To discern and arrange in right relation these perfect ideas, even to fill out the third and fourth circles, will be found to require a considerable ability in real spiritual understanding; and is seemingly difficult to attain to perfection with its inherent dominion. But it can be attained here and now in a practical

way sufficient to meet all our needs, and surely will correct our imperfect thoughts and all of their fearful manifestations. Moreover, we must not forget that we are commanded by the Lord, even as Abram was long ago, as recorded in Gen. 17:1, to walk before the Lord in his law and be perfect.

In Matt. 5:48, Our Master repeated this command, for he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

If it had not been possible for us to live in perfection then would we not have been so commanded, but how is it possible for us to live perfectly when we do not know that law which makes perfect? That is the Christ-meaning of all things as a scientific law of perfection; and more, when we are not skilled in its use and application, even as we are in other sciences such as logic, music or mathematics?

The progressive people of today are beginning to look for a law of perfection, shorn of all mortal contamination as of opinions, doubts, long standing customs, social supremacy, material wealth's seeming power, ecclesiastical domination, etc. They want a principle of perfect being apart from mortals which they can absolutely trust, and scientifically learn to know in perfection with all hocus-pocus eliminated, and be able to manifest it because they know it, and know how and why they know it.

Again they demand an understandable science of perfect being, as for instance the perfect law of righteousness, which gives forth everywhere the absolute freedom of spiritual thought, shorn of all mystery and bondage to material laws, which pretend to give a license of special privilege to some people for money, thinking thereby to limit God's law, or even to guide it in its perfect action.

The law, as given in the Star of Bethlehem, portrays the perfect principle of Mind's action, substance and perfection, as the one Christ-meaning of life, love, truth, which is the one meaning of all created things.

This law of the perfect Christ overcomes all other laws taking their place, because of the satisfying and final testimony of perfection given by Spirit to our spirit, which testimony is not contaminated with impotent mortality.

SOURCE OF THE STAR'S DIAGRAM

Before we take up the law of the Star of Bethlehem, it will be well to reveal the source of this diagram. To do this a description of the golden candlestick, with an illustration, is given, so that everyone may judge for themselves as to its authority and authenticity.

Moses commanded that there should be built a golden candlestick, which should be placed within the tabernacle of the Lord; and lighted, that it might give light over against it. A glance at the illustration will show that the light from the lamp of each branch is represented by a triangle of either life, love, or truth; each one of which must contain all three, for they are inseparable, and therefore each point of the triangle must represent life, love, truth. Now in the central branch we find all three triangles represented, each with a point of life, love, truth, making nine points; and this is where we get the Star of Bethlehem.

The light of its meaning is given in the infinite progression of its ideas in association, which are substituted for the life-love-truth-meaning. These perfect ideas, as the word of God, are our states of spiritual being in Mind, and constitute the governing power of the Christ.

In John 8:31,32 Jesus said, "If ye continue in my word then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free."

From this it appears that we must continue in his word and walk in the knowledge of the Lord's law of perfection, for therein are we to be made perfect; made free from imperfections which we have acquired through following after false-sense suggestions.

Our freedom is to be gained through soul experiences of spiritual being only, as represented in the perfect law of the Christ.

It is with this thought of perfection foremost in mind that the Star and its law of the one Christ-meaning of life-action, love-substance, truth-perfection is presented to you; with the hope that you will find in the following pages a spark of spiritual light which is sufficiently clear and strong enough to light your candle; and by means of this light find the strait and narrow path of absolute law, which alone leads into the kingdom of heaven.

As a part of this preface is given the spiritual interpretation of the golden candlestick, which is the source of the diagram of the Star of Bethlehem. You are referred to the diagram in the front of the book.

THE GOLDEN CANDLESTICK

A Revelation of Its Spiritual Meaning Through the Central Star

This golden ornament was a spiritual symbol, placed by Moses in the tabernacle of the Lord, about the year 1400 B. C.

It is again referred to about 100 A. D. in the account of St. John's vision of the Christ, given in the first three chapters of Revelation.

Again in 1900 A. D. attention is called to it through the revelation of the perfect Christ-law, as given in the Star of Bethlehem, for this law of the life-love-truth-meaning illumines the candlestick with light.

In Exodus 25:31-38 we read a description of the golden candlestick, which Moses commanded to be made and placed in the holy tabernacle of the Lord. "And they shall light the lamps thereof, that they may give light over against it."

The candlestick was a symbol of God's holy law of righteousness, and made to illustrate the relation and association of all Christ ideas, as applied to man spiritual, in order to correct the imperfect and therefore deceiving-sense testimony of man mortal.

This candlestick was more than an ornament, for it was a symbol of the law of life, love, truth, to all generations.

This object of gold, as a thing of material appearance, could not of itself reveal its spiritual meaning, for matter cannot speak, think, or express anything. Spirit alone has this ability. It is the work of Spirit, which has revealed the law of the Star to the world, that it might have a substantial light to guide it through the paths of darkness.

In verse 31 we read that this candlestick was to consist of a shaft having branches, bowls, knops and flowers; all to be made of pure gold as a symbol of one substantial love.

In verse 32 a careful description of this symbol is begun, and

in that which follows an endeavor will be made to associate with this description the ideas of the Star of Bethlehem, in order to give to the candlestick a spiritual meaning of law as that of the Christ righteousness.

The base of the candlestick stands as a representative symbol or foundation of the one source of all true meaning within the realm of the Father-Mind or Spirit; from which comes the shaft as the Christ, who is to be the revealing law of life-love-truth-meaning to all people and give them an understanding of God therein.

This shaft as the substance of the Christ-law includes three knops as seats of power to give forth life-action, love-substance, truth-perfection; and from them are to come every true idea of spiritual light.

We read that six branches shall come out of the sides of it, three branches out of the one side and three branches out of the other side.

These branches correspond to the first and last points of the Star in each realm of life, love, truth; but the central points all belong to the shaft proper and are placed in the seventh branch.

Therefore, on the one side of the shaft, coming out from the knop of love, extends the branch of obedience as the beginning of all understanding, and corresponds to the first point of the Star in the realm of love. On the other side, coming out from the same knop, extends the branch of harmony, and corresponds to the third point of the Star in the realm of love. Next, on the one side of the shaft coming out from the knop of truth, extends the branch of righteousness, which corresponds to the first point of the Star in the realm of truth. On the other side of the shaft, coming out from the same knop, extends the branch of dominion, which corresponds to the last point of the Star in the realm of truth. Next, on one side of the shaft coming out from the knop of life, extends the branch of intelligence, which corresponds to the first point of the Star in the realm of life. On the other side, coming out from the same knop, extends the branch of wisdom, which corresponds to the last point of the Star in the realm of life. Herein we have the six branches of the candlestick and the light of their meaning. Next goes forth the con-

tinuation of the shaft as the seventh branch, which is to be the center of the law itself. This branch is to represent three points of the Star—the point of the life of life in the center of the realm of life. The point of the truth of truth in the center of the realm of truth. The point of the love of love in the center of the realm of love. These points represent Being, Principle, Holiness.

The points of the Star, as well as the branches of the candlestick, are to be understood as lights of understanding coming from Mind, and as giving one meaning of life-action, love-substance, truth-perfection.

In verse 33 we read where each branch is supplied with three bowls—a knop, and a flower apiece—all of which correspond perfectly with the law as given in the Christ-meaning of life, love, truth. For the bowls holding the oil represent the source of light, from which comes understanding, and being three, they correspond to the three counterparts of each branch idea. For instance, the bowls, which represent the counterparts of the branch of obedience, are in the Star shown to be loyalty, service, loveliness; loyalty as the truth of obedience, service as the life of obedience, and loveliness as the love of obedience. In this way is one true meaning given to each branch of the candlestick, through the ideas in association with each point of the Star.

The knop is symbolical of the seed-bearing power, representing the life which is in itself; the knop is a seat of energy having an ever-living power of life presence within it, bringing forth in likeness of itself, thereby continuing its particular phase of Mind-expression.

Above the knops come the bowls, which are symbolical of the substance of the Christ-mind, the source of all light as perfected ideas in the law.

The flowers are the ornament of realized good as the love therein. Above the bowls come the flame of light as the understanding of the one Christ-meaning of life, love, truth, which alone, because of its final testimony as all, makes us to know spiritual presence.

In verse 34 we read that in the branch of the shaft proper, that is, in the seventh branch, are four bowls, they are repre-

sentative of Love as Holiness, Truth as Principle, and Life as Being; with Jesus as the perfect manifestation of them all.

The almond-shaped bowls are representative of the triangular divisions in the points of the Star, and are to contain the three ideas as the counterparts of the branch idea.

In verse 35 we read where there is a knop under each set of branches, which is as a seat of power to send out these branches. The first one represents the action and perfection of love; the second one represents the substance and action of truth; the third one represents the perfection and substance of life.

In verse 36 we read that it shall all be made of one substance, as of gold, which is symbolical of love as the very base of the Christ-law.

In verse 37 we read where seven lamps are made and commanded to be lighted, that is they must give forth an understanding as a meaning of one law of perfect righteousness; in a living expression of which we must abide, that we may be healed of all erroneous sense-imaginations.

Having associated together the Candlestick and the Star of Bethlehem, wherein each gives to the other a meaning, then let us turn to the first three chapters of Revelation, where this subject is continued.

Revelation, First Chapter.

In verse 11 of chapter 1, John is commanded to send to the seven churches in Asia the revelation given to him in a vision of the Christ. These seven churches represent the seven states of spiritual being as given in the candlestick, and also in the Star of Bethlehem, and when they are known give a complete concept of the one perfect church of Christ.

It is without doubt to the people of these churches, who are striving to manifest the different states of spiritual being, that this message is sent; at least the rest of the chapter and the lesson of the whole vision points that way.

In verse 12 John, being turned from observing sense testimony, saw the illumination of spiritual understanding, as the infinite presence of the seven separate candlesticks, which were seven states of individual spiritual being. He realized that it was the

power of the Christ which gave them presence and that He was in and among them all.

In verse 13 John beheld the principle of the law of life, love, truth, as the perfection of good in the midst of the candlestick, which was clothed with the garment of illumined understanding, and was girt about the heart with a golden girdle of love.

In verse 14 the head, that is the perfect intent of the law, was white with purity, being perfectly holy and good; and his eyes were aflame with the fire of truth, which was the understanding of the law of good.

In verse 15 his feet, that is the foundation of the law, was made firm and everlasting through the power of truth-perfection; and his voice was as the sea of perfect ideas in infinite expression of life, love, truth, through Spirit's testimony to our spirit.

In verse 16 the Christ-vision held within its illumination the seven stars of the candlestick, which were the lights of spiritual meaning given forth, the understanding of truth's perfection as a sharp sword to prevail against all error.

In verse 17 St. John realized his mortal impotence and beheld mortality in comparison to perfection as nothingness. But our Saviour said to fear not, for I am thy first understanding in obedience as the living action of love, and also thy ultimate and final understanding of love's substance in wisdom.

In verse 18 we all know that the Christ-law is the key which unlocks the bondage of death and hell, freeing us from its fearful mortal concepts of fury and confusion; and is the understanding which prevails over all evil, loosening our bonds of suffering because of sin, for it is to utterly destroy the false testimony of the carnal sense-mind.

In verse 20 the vision tells St. John that the seven stars are the angels (the soul entities) of the seven churches; these stars are the spiritual light and power of understanding in the seven candlesticks, and that the seven candlesticks are the substance of the churches as the Christ-law or the churches themselves. And in the next two chapters is given Christ's guiding words of advice and warning to the members of these churches.

Each branch of the candlestick represents an individual church as a state of spiritual being, which is a phase of Mind in the one law; we are all to attain each individual state of understand-

ing within Mind's being, in order to gain membership in the perfect church; which is apart from all political organizations as a church.

The candlestick gives the seven stages of the one perfect church as the complete law of the Christ-mind; and we must pass through and attain the soul experience of each one of the branches before we are qualified to realize the last and final stage of the church of Laodicea and have a seat with our Saviour in his throne.

THE CHURCH OF THE LIFE OF LOVE. REV. 3:1.

The Spirit of Obedience as the Angel of the Church of Sardis.

Verse 1. "I know thy works, that thou hast a name that thou livest (*obedience*) and art dead." Not knowing that obedience is the life of love. In verse 5, "Shall be clothed in white raiment (*holiness*)." These refer to the realm of love.

Verse 2. Be watchful and strengthen your knowing of the law, for I have not found thy works (*as expressions of love in obedience*) perfect before God.

Verse 3. We are told that there is no place of safety except to live in obedience, actual loveliness; also that no excuse for disobedience will be admissable, for we are commanded to walk in the law.

Verse 4. There are some who are obedient in loveliness, not having defiled their garments in hate for any cause, and they shall walk with the Christ in consciousness of the law's good, and therein be made perfect because they are worthy and deserving of holiness.

Verse 5. Him that overcomes disobedience, as fear or hate, and manifests obedience as loveliness, I will confess this individuality before my Father and his angels, and he shall be clothed in holiness and harmony as the perfect state of love.

THE CHURCH OF THE TRUTH OF LOVE. REV. 3:7.

The Spirit of Harmony as the Angel of the Church of Philadelphia.

Verse 7. "These things saith he that is holy." "He that hath the key of David" (*perfect love as harmony*). These refer to the realm of love.

Verse 8. "Behold I place before thee an open door (*the law of love*), and no man can overcome it." For thou hast but little strength, it being hidden by mortal concepts of weakness; still through strength thou hast kept my law and not denied my name as the life-love-truth-meaning of good.

Verse 9. Behold, I will make the discordant mortal consciousness to come and worship before thee in the law, that they may learn to know the truth of love as the harmony of spiritual presence.

Verse 10. Having the spiritual consciousness of harmony firmly fixed in the soul then will evil be cast out and we be protected therein.

Verse 11. We are commanded to hold fast to this expression of harmony, so that no mental suggestion in mortality shall take this crown of life from us and leave us in darkness.

Verse 12. Him that overcomes and gains this consciousness of the truth of love will I make a pillar in the temple of my God. He shall go no more out, for once knowing the truth of the law, then he can never know its opposite, and he shall have written in his soul a spiritual understanding of the Christ and power to express him.

THE CHURCH OF THE LOVE OF TRUTH. REV. 2:12.

The Spirit of Righteousness as the Angel of the Church of Pergamos.

Verse 12. "He that hath the sharp sword with two edges." "With the sword of my mouth." These refer to the realm of truth.

Verse 13. The people of this church are not following the law in perfection, for they dwell in the seat of Satan, that is in the carnal-sense of things. But they are commanded to hold fast

to the Christ-meaning of life-love-truth, and never to deny it, even in the fury of things of this world.

Verse 14. But I have a few things against thee, the acknowledgement of mortality and spirituality, as both being real and true, also idolatry, adultery, dualism, hypocrisy. These being unlawful as thoughts they must not be expressed.

Verse 16. Repent, that is turn from the evil and know the good, for if we do not, we shall experience the power of the law against us to destroy our error, and we shall suffer in the fury of its prevailing.

Verse 17. To him who obeys this head of the law of righteousness will I give to eat of the hidden manna, that is the experience of the love of truth, and he shall have a pure white stone given unto him (*Christ*), with the new name of the life-love-truth-meaning written therein; which no man can understand save him who has experienced it.

THE CHURCH OF THE LIFE OF TRUTH. REV 2:18.

The Spirit of Dominion as the Angel of the Church of Thyatira.

Verse 18. "Who hath his eyes like unto a flame of fire." "And his feet are like fine brass." These refer to the realm of truth.

Verse 19. I know thy patience and thy works, and the last to be more than the first, for the healing power of dominion as proof of knowing is more than a blind faith of sense-belief in a theory of the law. For the Christ demands fruit from his followers as actual facts of good and not alone the sense impressions of that which seems to be good. The Christ has made it possible for us to produce these fruits through his law.

Verses 20 to 24. After revealing the death which lurks in adultery, also in all opposition to the law, such as the denial of the healing power of truth, he says that as we sow so shall we reap; that is in just the way which we build our house of conscience either of good or evil, so shall we be held responsible and receive our reward accordingly.

Verse 24. On as many as have not this doctrine of demonstrable knowledge of the law, but who are good in the intent of

their hearts, I will put no other burden than that they hold fast to that which they have of good.

Verse 26. Him that knows dominion as the life of truth, and has gained its healing power, I will make him a ruler over many nations.

Verse 27. He shall rule with this rod of iron and break in shivers the testimony of the carnal sense-mind as a false consciousness of evil in the appearance of material conditions; that is, all mortal imaginations shall be destroyed therewith.

Verse 28. He will be given the morning star (*the power of dominion in knowing the Christ-presence*). In Rev. 22:16 we read of Jesus as the morning star.

THE CHURCH OF THE TRUTH OF LIFE. REV. 2:1.

The Spirit of Intelligence as the Angel of the Church of Ephesus.

Verse 1. "Who walketh in the midst of the seven golden candlesticks." Verse 7. "Will I give to eat of the tree of life, which is in the midst of the paradise of God." These refer to the realm of light or life.

Verse 2. And how thou canst not bear them which express the evil of ignorant sense in opposition to spiritual intelligence; for thou hast tried them by means of the law who say they are christian and are not, and hast found them liars; because those who really know the law can manifest it and do the works of intelligence, instead of mortal imagination.

Verse 4. Because thou hast left thy first love, the love and radiant innocence of a little child, and gone over to the testimony of the carnal sense-mind of evil; to live in the material conditions and experiences of the things of the world, therefore thou art not perfect.

Verse 5. Remember therefore from whence thou art fallen and repent, and do the first works of innocent love, for if not, the light of spiritual understanding will be taken away from you, and you will be left in the darkness of confusion and fury of mortality.

Verse 7. He that overcomes will I give to eat of the understanding of the tree of life, portrayed in the law of righteousness and shown in the candlestick and Star of Bethlehem.

THE CHURCH OF THE LOVE OF LIFE. REV. 2:8.

The Spirit of Wisdom as the Angel of the Church of Smyrna.

Verse 8. "Which was dead and is alive." Verse 10. "I will give a crown of life." These refer to the realm of life.

Verse 9. But thou art rich in wisdom; not so them which say that they are children of Israel and are not, because they live in the sensations of materiality and are therefore of the synagogue of Satan, dwelling in the animal sense-mind which blasphemes against the law of Christ.

Verse 10. Fear none of the things which this animal sense-mind shall do unto you, for this same carnal-sense shall cast you into prison, where you will suffer until you learn to obey the heads of the law, as given in the Star and Candlestick; wherein you will learn how to overcome all evil; and being faithful unto the end will gain a crown of life.

Verse 11. He that overcomes the bondage of mortal imagination shall not be hurt of the second death, or that which we commonly know as death. For having overcome imperfect concepts in this world we shall continue in the wisdom gained thereby after giving up mortality.

Now comes the seventh and last church, as the final step in gaining power and salvation with the Christ. This church expresses the centers of the realms of Life as Being, Love as Holiness, and Truth as Principle.

THE CHURCH OF LIFE, LOVE, TRUTH. REV. 3:14.

The Spirit of Love-Truth-Life as the Angel of the Church of Laodicea.

Verse 14. "These things saith the Amen." "The beginning and the end." *(The first understanding in obedience and the end in wisdom).* These refer to the combined expression of the whole law of life, love, truth.

Verse 15. The expression of the people in this last church of the Christ perfection is neither hot nor cold. being indifferent and self-satisfied. The followers of this church do not appreciate the necessity of knowing the perfect law of life, love, truth. Therefore, because the people of today do not make an effort

to understand the perfect law for themselves, and are not anxious to gain the knowledge of the science of life, then shall the door of spiritual understanding be shut to them.

Verse 17. The self-confidence and sufficiency of the church today in worldly aggrandizement reveals its true character, to which it is itself darkened and made blind. It does not know that it is wretched and miserable, and poor, and blind, and naked, of real spirituality in expression of the Christ-law. And that its members are void of understanding the perfect health and peace which proceeds from knowing this law. Because it lifts itself up in its own pride, worshiping in both sense and soul expressions of evil and good, then it shall surely die, reap nothingness.

Verse 18. The people of this church are cautioned by the vision to buy of the Christ-law; gold as love tried in the fire of truth, which is to reveal the perfection of the law. Also to buy white raiment that they may be clothed in love, that their nakedness of hateful mortality may not appear. And last to anoint their eyes with eye salve, that is their understanding with the spirit of the Christ-law; that they may know the spiritual life in Mind in preference to death as the seeming life in the flesh.

Here we see that all three parts of the law of the Christ-meaning of life-action, love-substance, truth-perfection are required as a soul expression before we are eligible and worthy to have a seat with the Christ in his throne.

Verse 20. Behold I stand at the door and knock: I, the law of the Christ in its life-love-truth-meaning, as portrayed by Moses in the candlestick, and again by St. John in his vision, and now through the Star of Bethlehem. All of which set forth the one Christ-law as that of spiritual righteousness in perfection.

Verse 21. To him that overcomes sense impressions through not giving to them his allegiance, and then learns the true spiritual law, will I grant to sit with me in my throne, that is within the true Church of spiritual expression of the absolute law of perfection.

Before the reader will be able to grasp this law of the Christ and use it with dominion there are three things which it will be necessary for him to consider well, them overcome, for we cannot serve two laws and abide within either one.

First, we must gain the consent of ourselves to desire and serve the good; we must agree with ourselves that we do not want the evil, for to follow perfection is the one way to success.

Second, as the demands of a law of perfection are tremendous and tolerate no compromise with us, we shall find the strain against mortal self to be almost unbearable, and it will stir our mortal wrath from its very depths, unless we have gained the consent of mortal-self to step aside and let the law come in and purify us in its own way. This we must do.

Third. We must arise above all mortal or man-made laws, as the "Thou shalt," and "Thou shalt not" commands, which come from a material source and are sure to offend because they oppose Christ's law of love. Unless we rid ourselves of this source of coercion and fear, through ceasing to give it our allegiance we cannot understand the following Christ-law of perfection and gain its dominion.

The perfect Christ-law of righteousness is complete and sufficient for every need, and already has prevailed over the world laws; we are all glad and willing to serve Christ; but let not mortals interfere in this service with any "Thou shalt," or "Thou shalt not," coercion.

The Star of Bethlehem is a symbol diagram made to represent the Christ-law. Its chief value is to aid us in holding our thought-expressions in order and regularity, but when we have gained a soul-expression of the law we need no longer the chart and it can be laid aside.

Until that time comes in the experience of each individual conscience, the universal, impersonal and undenominational character of this diagram, in its revelation of the life-love-truth-meaning of the Christ-law, should be acceptable to anyone without offense; and surely will be to those who have overcome self, limitation and mortal coercion.

WM. M. KELLOGG.

CHAPTER I.

MIND

THE FATHER-MIND; AS SOUL; GOD; SPIRIT.

Mind is the supreme law of perfection as constructive good. It is self-expressed in the thinking Soul as Life, or all action; in substantial Good as Love, or all substance; and in the power of Spirit as Truth, or all perfection.

The world today is fast breaking away from the domination and bondage of material sense-testimony, which has been taught and preached to it from the beginning. The revolt is because of the unsatisfactory results of unlawful effort to express a state of imperfection and a state of perfection also, from the one source of a living and perfect God as Mind.

The testimony of good and evil, coming from whatsoever source it may, results in a dual consciousness of utter confusion, from which everyone would escape. It is the object of this book to point out a definite and positive way to escape.

We were commanded to walk, that is to live in the law of Mind's perfection, and therein to discover our own perfection in its image and likeness of intelligence, eschewing all mortal imaginations. But because of having a free volition as the active will of life, we are tempted through ignorance or mal-suggestion to direct our thoughts into an unlawful channel of imperfection, that is into concepts of destructive things, instead of into concepts of constructive things, wherein we experience sin and suffer.

This attempt to use our God-given gift of thought or life-action in an unlawful channel, with the intent to express evil, is our sin and disobedience to the command, "Walk before me and be thou perfect."

For this disobedience we suffer in fear because mortal imaginations of evil are unlawful, and as an effort to express the

absence of good we lose our connection with God and experience fear.

This attempt to guide our God-given gift, our sacred trust of thought-action into an unlawful channel, believing that we can derive good fruit from an evil intent (and because of this belief strive to make an unlawful thing to become lawful, which means to do evil deeds that good may come from it) is that which constitutes the testimony of the carnal-mind. Its seeming action is our own misguided life-action, given to express evil thoughts because we are enticed by the deceiving sense; which constantly suggests to us that we lend to it of our God-given gift of life-action in thought, that it may have seeming action in its intent of destruction, and thereby destroy, that is hide from us, our own rightful life-action of mind.

But we must not forget that the supreme law of perfection does not act upon that which it did not make, such as impotent mortal imaginations. Moreover, we find that we cannot think, that is give a life-love-truth-meaning to any evil thing, as hate, envy, ignorance, etc., even if we should will to do so, because these evil things cannot be known as constructive good. Their whole intent is nothingness, and cannot therefore be any part of one constructive Mind.

We will experiment upon the experience of unlawful sensations, and endure their reward of suffering, until we learn to follow the law of Christ's perfection, for therein lies our rightful dominion over all evil. Therein we will behold hate and ignorance as the absence of intelligence, and to us it is absent intelligence because we did not use our gift of thought-action to express it.

When we awake to our dominion of Mind, then will we arise and ask every evil thing this question, "What is the life-love-truth-meaning in you?" This will reveal its nothingness to us and will recall us to the presence of Christ, wherein we will lose our fear of the evil appearance. In this way shall we learn to look with the intent to see the Christ meaning only in things, and God's creations will become good; for we have learned to look for the good instead of the evil appearance.

People are turning more and more to the law of the Christ in an effort to live within its purity and perfection, that they may abide within the secret place of the living soul, even within conscience. For herein alone do we receive from the Holy Ghost the testimony of truth as a law of perfection, which was, and is, and ever will be our one and only source of knowing the Christ-law.

People are beginning to realize that their own selfhood is a living, thinking, conscience; an active soul-entity entirely spiritual, and in close and constant unity with the one ruling Mind, even our divine Father through his Christ. Our lives are wonderfully and beautifully attuned to perfect harmony with this supreme law of perfection as one constructive good and with this alone.

Mortals can neither give nor receive a final testimony from each other, for this power of spiritual communication belongs to the Holy Ghost alone; and every allegiance to any mortal for any purpose whatsoever surely will vitiate our pure concept of one service to Christ. When we reach this point of true unadulterated service to the Christ perfection, as a supreme law of life, love, truth wherein material conditions and laws do not appear, we will cease to be afraid and come into our own rightful inheritance of spiritual understanding. It is necessary that we find freedom from mortals and their repressive, coercive laws, before we can have a clear concept of Christ and his wonderful love.

Now, just what is Mind? Mind is life-action, love-substance, truth-perfection. And the law of Mind is herein revealed through this fact, that when we separate Mind from life-action, love-substance, truth-perfection, as the law of its Christ meaning, then we have eliminated our one and only way of understanding what Mind means. If this law or fact is true in regard to Mind, that is that life-action, love-substance, truth-perfection are required to give Mind a meaning, then it must be true in every integral part of Mind, and herein is the way of the law established and pure and undefiled language expressed. This pure language of the Christ-Mind is developed and expanded

through the requirement of the law, which is that for every idea of Mind there shall be given three other ideas, each one of which is to represent either a life-action, love-substance, or truth-perfection meaning of this particular idea. From this it can be seen that every idea has its rightful place in the table of Mind ideas, in just the same way that 2 times 2 equals 4, has its rightful place in the multiplication table. This development of Mind ideas goes on into infinite expression and spiritual experience of that which eye hath not seen, nor ear heard, neither hath it entered into the conscience of men as yet, but is to come to all those who love good.

Jesus speaking as the Christ said in John 10:30, "I and the Father are one." Again in John 14:6, "I am the way, the truth and the life: no man cometh unto the Father but by me."

From this we are to learn that the counterparts of Mind are Life, Love, Truth; and this is given in the Star of Bethlehem as the first revelation of Mind, the first offspring from Mind in its revelation unto men. No one shall be able to understand the perfect meaning of Mind or its infinite ideas, except through the life-action, love-substance, truth-perfection-meaning. Herein is the law of Mind's development revealed, for every perfect idea must have this one triune meaning in its perfection.

This establishes the law and the way of the law to be soul experiences of spiritual being only; therefore all mortal sensations and carnal imaginations of material conditions cannot be considered as a part of Mind.

That all of God's word, as Mind and its infinite ideas, are already established as an indestructible law within our heart's conscience is undeniable; and that it has nothing to do with the great mass of mortal imaginations follows as a necessary result of the allness of Mind.

Mind is a supreme law of one perfect state of being self-evident and final in its testimony to its offspring or children, who alone can understand and realize its messages.

In Gen. 2:17 we read: "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This means that to give

our allegiance to the testimony of both sense and soul is to abide in confusion and to suffer in the fury of death because of opposing laws.

To exercise our life-action or mind upon unlawful appearances of evil is to produce a false sense of nothingness, known as mortal imagination or death; but when guided into lawful channels of the perfect law of Christ ideas then we live in righteous states of perfect being and are made perfect therein.

To understand Mind as a perfect law or principle of ideas we have but to look over our experience in applying principle to mathematics, music, and other subjects; wherein we get a glimpse of the dominion of principle as Mind-action-substance-perfection.

When we realize that this same law can be applied to thoughts, as well as to numbers, sounds, etc., then are we beginning to look at the subject in the right light and on the road to master the fact of right living.

We already realize that the base or foundation of the principle of music is harmony, as a perfect love thought; and without harmony there can be no music as a song of the soul. We also know that we must use the correct symbols only, and in accordance with the law or principle of music; otherwise there is no music but a discordant noise as a mortal sensation having no lawful meaning of harmony.

The principle of numbers is already familiar to the reader, and he knows that the essential part of all operations is included in the act of addition and subtraction; this is the basis of all work, and no problems can be solved without its use. We also know that it is very necessary to use the correct symbols and follow the law or rule absolutely, for if we do not there is nothing done, that is no truth manifested.

But how about principle as applied to spiritual thoughts as the things of Mind, thought-entities as states of spiritual consciousness? Has this subject a base or foundation also? Yes, indeed. It is life-action, love-substance, truth-perfection. And by means of these basic states of being every true problem in life can be solved correctly, but, as it is in music and mathe-

matics, we are obliged to use the symbols which are peculiar to this special subject and according to the law's absoluteness.

The symbols of this principle of thoughts are every perfect and right idea in Mind, and without these right ideas, and their correct use, according to the law of the one Christ meaning of life-action, love-substance, truth-perfection, nothing can be understood about Mind or the infinite creations of Mind.

There is one very decided difference in the application of principle to these three subjects, it is this, that a wicked and defiled consciousness can become expert materially in the manifestation of both music and mathematics and still retain its uncleanness. But no unclean and defiled person can pass over this principle of the Christ-law of constructive good and retain his uncleanness, and none ever will, for the very power of healing in the law will eradicate all evil and uncleanness. It is not a law of this world's imperfection, but of the world of perfection.

Now, is this law of the Christ-Mind easy to attain? Yes, it is easy. But not in a material way, for all material concepts are but confusion and the fury of death, and none of them can be understood. The way of the heart's expression of life-action, love-substance, truth-perfection is easy because it is right and much desired, and what is easier or more beautiful than to love constructive good? Do not all people love good, even if they have a false concept of just what good is, it is the good that they are looking for, and that which they love, for good is love.

When we lay aside the imperfect concepts and seek after the perfect only, then shall we get a right understanding of good.

We often hear of "on the way there ideas," which is misleading to many because every perfect idea is an on the way there idea, and an imperfect idea will never lead you there. Good and right alone have being, and their absolute perfection alone teach us progress; we do not know 2 times 2 to be almost 4, neither do we know it at all until we know it to be perfectly 4. This reveals the fact that sense imperfections as the confusion of mortal testimony cannot teach us anything.

In applying this same thought in another way we find that we cannot know honesty in any degree of dishonesty, and we do not know honesty at all until we know it alone in its Christ-meaning, as the love of righteousness. We are not and cannot really be honest until we understand and accept honesty as the love of true righteousness. When we thoroughly love righteousness to the point of knowing its perfection in manifesting good, then will we be honest. Honesty based upon the power of the police force, or upon the limits of material law as license, is not honesty but straight dishonesty, for there is no love of right in it.

Jesus said for us to be perfect and not to excuse ourselves with on the way there ideas, those diluted with mortal self-will or impotence.

This supreme law of perfection as a principle of Mind ideas, which are to us as states of conscious being, high above all other knowledge and exalted in the last degree of truth as absolute perfection; is the most important of all things to know. And as it is a perfect principle, then it can be known perfectly and learned with certainty; indeed it cannot be obtained in any other way.

Jesus said in John 16:7, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." That is He will send the universal concept of the power of Mind expressed as a law of life, love, truth.

When the Comforter has come into each individual heart, then shall we realize that it was expedient for us to lose our mortal concept of the Christ consciousness as a material being of flesh and blood, bound by the deceiving-sense to one place and time, as the man Jesus; for this false mortal concept would limit our understanding of the universal Christ as Spirit, who is ever-present everywhere as the perfect law of life-action, love-substance, and truth-perfection.

Therefore Mind is the supreme law of Life, Love, Truth because the Father and Christ are one. This law covers every phase of spiritual being and is portrayed in the diagram of the

Star of Bethlehem. Each one of the heads of the law in the nine points of the Star represent a phase of Mind's perfect being, and when we have mastered their expression then we shall have a true concept of just what the Father-Mind as Spirit is.

ANALYSIS OF THE CONCEPTS OF MIND AND IMAGINATION.

In the following section of this work the reader is to be led through a course of reasoning, intended to reveal the allness of the right and good and the nothingness of the evil and wrong; so that we may be able to give our allegiance to the right, and know it alone as worthy, and also why it is worthy. We are to gain an understanding of the real life in Mind, which is our immortal state of being and which is never to be lost.

This section is of great importance, and the work of the law found herein is the separation of the good from the evil.

That which opposes the concept of the Father-Mind or Spirit most strenuously is the force of material appearance as matter; and for this reason it is necessary for us to understand that matter in all its sense-appearance is but an infinite combination of points of force, from the universe in tremendous revolution down to ions in the same vibratory action. The seeming substance of matter is but the force given out by these vibrations. Now, behind this force, as material appearance, which is called matter, is the reality of being as the power of Spirit in Intelligence which we know as Mind. This fact must be realized, that when we view the material appearance as substantial matter we are blinded by it and unable to perceive the spiritual truth behind it; and the reverse of this statement is also true, for when we see the truth of the spiritual presence we cannot longer acknowledge matter as real and true, or as substantial presence, for it will have to give way to the truth.

Apparently we have two ways of receiving testimony, one is through the five material senses, which are organs intended to catch and record on the brain all manner of material vibrations, both good and bad, indiscriminately; and mortals are helpless to resist these testimonies from the realm of outer

darkness. Their meaning to us because of sense interpretation of both good and evil is one of utter confusion, and through mortality or the living in the interpretation of sense, there is no escape or help. This confusion is because of the constant change of matter which we do not understand.

Another way of receiving testimony and information is through the soul or spiritual conscience; which does not testify of any material appearance, known as the ever transitory matter; but does testify of true states of spiritual being, such as a realized consciousness of honesty, purity, order, etc. These are states of being which cannot be tasted, smelled, seen, heard, or felt with the fingers, in a material way, that is by means of material force.

Now, when we consider the ideas of the infallible law of spiritual being as the one law of right, to be all, then must we of a necessity lose sight of the concept of right and wrong, which is constantly suggested to us by some condition of material appearance.

Matter, as a sense interpretation of a real and true spiritual state of being, must be a false and imperfect testimony, because it is obtained through the imperfected sense of mortals. Matter therefore is but the result of a false interpretation and has no other substance but the force of a belief which is in constant change. This is the cause of our concepts of good and evil, and is that from which we must be delivered.

Matter is but the shadow of that which is there in truth, and has no more to do with real spiritual being than the shadow of a tree has to do with the tree. We must learn to overlook the shadow of matter as material appearance, because of its darkening effect, and behold all things in the light of one true spiritual law. As our interpretations are, so will we be guided and led to give our allegiance, either to spiritual being or to material sensations, as the things real and true.

Jesus said that a kingdom divided against itself would be brought to desolation, also that our own house of conscience would suffer the same fate; if we made ourselves servants to obey the testimony of both sense and soul interpretations. This

would be a divided house and would reap the reward of desolation in utter confusion, which in turn would work our certain destruction.

From now on our full effort must be given to separating material concepts from spiritual concepts that we may learn to give our allegiance to the spiritual ones alone. They compose God's perfect law of righteousness and lead us into perfection, wherein we lose our sense of fear because of association with changeable conditions of matter.

This will come about gradually and slowly at first, because it is difficult to gain our consent to stop indulging in habits which have been so constantly in use that they seem a part of us; but as we take into consciousness the Christ-law we will find that this law will crowd out the evil concepts of mortality.

The substance of matter is but the substance of a changeable belief, which is the result of imperfect sense interpretation, so that which appears to be matter is really spiritual. But matter as matter, a false concept, cannot have entity with power in its own right, for if it had power then there would be two powers, one of good and one of evil. It is inconceivable to think of two laws as powers, each prevailing against the other, for good cannot be bad, neither can bad be good, neither is there a good and a bad God, as a power of Spirit of one perfection. Because a right and a wrong God is impossible. One trait or the other must give way, and our Saviour said that he had made the bad to give way. We can profit through his law of right in righteousness, not right and wrong, Spirit and matter, but Spirit alone in the living of the Christ-law of one good.

Jesus said that that which was born of the flesh was flesh and so must abide in the flesh interpretation, never anything more; but that that which is born of the Spirit is spirit and must abide in the spiritual interpretation. Therefore our work is to separate the things of material interpretation from those of the spiritual interpretation to be able to discover our own spiritual perfection, for we are commanded to walk in this perfection and partake of the dominion which it gives forth.

Now, just how can we lose our concept of matter as an entity having power in its own right, and gain a concept of Spirit as all power having real dominion in its own right to rule the universe in perfection?

Matter and all of its testimony is but an appearance which comes into sight for a time and then goes out of sight. Its forms come within the range of the mortal sense and then go out of that range; but our Saviour said that we were not to judge through sense appearance, but rather through spiritual perception of the Christ-law as righteousness.

Truth and right, as the law of presence, can be known and used in a practical way, even in this state of existence, for we know that the truth about anything is permanent and present at all times; this excludes all testimony of material appearance, for it cannot be trusted. Not until we have reduced our concept of matter to a form of spiritual progress, in which matter loses its substance and spirit takes its place, can we get away from matter as a sense belief of that which has beginning and end, fearing the end as a final oblivion.

Matter in the spiritual concept is a revelation from the storehouse of Mind, and we must be very careful that we give to it the spiritual interpretation, because the life-action, love-substance, truth-perfection of it is all that is lawful to know. Jesus said that unless a grain of wheat fell into the ground and came forth as many more, it abode alone; that is was not kept in revelation.

Spirit will answer any question satisfactorily, while matter will answer none because of its deceptive appearance. Spirit as law is the cause of every bit of perfect presence, it is the very substance of all presence; while matter testifies of absence in constant destruction, the ultimate of which is a concept of nothingness. Things do not cease to have being because of the power of Spirit to hold them in perfection, therefore the world is real and true, but as spirit only, in the spiritual concept.

THE FIRST TABLE OF THE LAW

The following table is the first revelation of Mind's meaning to men, according to the Christ-law of life, love, truth. It is

intended to be committed to memory in the same way that we committed the multiplication table, so that we may have it firmly fixed in conscience, ready for use in time of need, to prevail against the evil sense-suggestions.

Even as we learned the multiplication table we are to learn these also, for there is a very great similarity in the two. We need to learn and use them both in order to become expert in their use and be able to manifest the good which both express, and partake of their dominion.

At the end of each chapter will be found the table which amplifies that head of the law, and time should be spent with it in order to profit in spiritual expression; for they express not only the letter of the law but the spirit also.

From this center of the law as Mind, goes forth in infinite radiation every idea of Mind as a perfect state of spiritual being; reaching to the farthest distance of Mind's development and giving the life-love-truth-law as the substance of the perfect Christ.

TABLE ONE.

The action of Mind equals Life.
The substance of Mind equals Love.
The perfection of Mind equals Truth.

Therefore the counterparts or the developed meaning of Mind are Life, Love, Truth. All of which are in the realm of Mind and are Mind. These are the first revelation to man of Mind's perfect meaning.

This table is the beginning of the one righteous law of the Christ and is to be carried on in other circles of development, even into infinite expression of God's word.

This work will be the immortal existence with which we are promised and the progress of each individual depends upon their earnestness in service to God. We must not forget that all of God's word is inherent within our own conscience waiting to be uncovered from sense concepts which have blinded and hidden from us our real and true being in the likeness of Mind.

CHAPTER II.

LIFE

The Action of Mind.

Life equals the action of Mind as "I Will."

Our active conscience is the reflected image of the thinking Soul as Omniscience.

That spontaneous volition or will of life to live, as the will of good, is the source of all action anywhere to be found in the universe, for it is the living universe in all of its active phases of spiritual expression; the living presence of all things revealed and unrevealed.

This law of the spirit of God, as the Mind of good, presents itself to our conscience through life's action in a principle of perfect idea entities, which constitute our states of spiritual being as soul experiences of life, love, truth. This principle is based upon deductive idealism, that is, that these ideas originate and are constantly in radiation from one source and center of life-action, love-substance, truth-perfection called Mind.

Life as active Mind is the one and only active Being which is able to give us an understanding that will stand and prevail. So let us consider this one and only source of authoritative testimony, which is the voice of the Spirit of truth as the Holy Ghost speaking within our conscience, and always declaring this one supreme law of perfection as our means of perfect guidance. Even within the secret place of active knowing do we listen with reverence to its testimony; therefore it is absolutely necessary that we have this understanding consciousness, from which to work out our problems with certainty, and to be able to grasp quickly the revelations of the law which are given unto us. This dominion of Mind's action teaches its offspring all that it is to know through a perfect law of spiritual prevailing.

The Bible and all other religious writings based thereon are records of this testimony, given to those who through obedience have fitted themselves to receive it; and when we read these same records we do not believe them simply because we have read them, but because within the secret place of understanding, we come in contact with the approval of the testimony of Spirit with our spirit, which is our one place of final testimony. And therein do we receive a knowing which we cannot deny neither argue with, for it is final and satisfying, and constitutes our spiritual perception as true understanding.

Active life, that power of Mind which does all that is done; if directed into the channel of material personality in obedience and allegiance to any temporal power, feeling compelled to serve this personality, cannot but instill fear into our being, because of its imperfection and helplessness.

It will cause fear because we are not given any material means by which we can surely and certainly receive a final testimony of knowing through personality, and trust it implicitly.

Therefore on the day that we cease to give our allegiance as the will of life-action with intent to serve man made laws, social demands, chronic habits, etc., and accept unconditionally the law of spiritual perfection in the image of the Christ-meaning of life, love, truth, shall we cease our fear and come into our inheritance of a realized soul experience of good.

This law of rightful guidance will cover all others and subordinate them to its influence so that they will become superfluous; it will reveal their impotence as uncertain props, and mere excuses to serve other gods.

These man made laws are a blighting incubus of fear to all those who come under their influence, for their intent is one of material coercion to gratify the self-will of mortals.

So let us consider the action of Mind as all power, as the act of a soul experience and understand wherein it is all power; for our sure foundation is based upon our knowing the three powers of Mind, one of which is life-action in demonstration as that which will compel us to know. This will be more fully explained

in future chapters, but suffice it for the present to state that dominion as truth's action makes us to know.

In John 8:12, we read, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

These shall have the light of understanding as given in the law of the Christ-Mind as the active consciousness of life, love, truth.

Luke 8:17. "For nothing is secret *(as spiritual perception)* that shall not be made manifest, neither anything hid *(by false mortal concepts)*, that shall not be known and come abroad."

Luke 8:18. "Take heed therefore how ye hear *(as though material sense testimony or through a soul experience in conscience)*, for whosoever hath *(the law as a soul experience)* to him shall be given *(he will increase and have abundance)* and whosoever hath not *(the law as a soul experience, but is satisfied with his sense experiences)* from him shall be taken away, that which he seemeth to have. *(All falsè concepts of material conditions shall vanish away)*."

These statements by Jesus make it very plain that the life in Mind in the image of spiritual action is the one which is to last.

John 12:32, "And I, *(the counterpart of Mind as the supreme law of perfection in the expression of life, love, truth)* if I be lifted up from the earth, *(that is the perfect concept is separated from the imperfect)* will draw all men unto me *(because I am constructive good as life, love, truth, and free from mortality)*."

John 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ *(the law of life-love-truth-meaning of God)*, whom thou hast sent."

Therefore to know, that is to have a soul experience of the one true God, as the Spirit of Mind, or the Mind of Good; and also the counterparts thereof as the Spirit of Christ in life-action, love-substance, truth-perfection, we must express every perfect idea as a state of spiritual consciousness which proceedeth out of the mouth of God, out of Mind.

This is life eternal and is found portrayed in the perfect ideas as states of consciousness, which are arranged in orderliness according to the Christ-law in the diagram of the Star of Bethlehem.

Therefore the world-force of material sensation is not life or any part of life but its direct opposite. The false sense-interpretation which is given to gravitation, electricity, magnetism does not and cannot understand these forces or reveal their truth. Not until we give these world powers their spiritual interpretation shall we understand that the worldly life according to sense interpretation is not life but death.

The animal-sense magnetism or the mortal interpretation of the experience of birth and death, which is the beginning and end of this sense interpretation of destruction, is not life, but a false concept of true life as immortal existence. The whole experience of mortality as sense imagination, from the very first cry to the last groan is one of material destruction; and we all know that as soon as we enter this concept of being born materially that therein we begin the experience of death. Death is a false concept, for it is a sense interpretation through an imperfect organ which cannot possibly give the truth. This material sense dies daily even unto the climax of a final end as nothingness, the oblivion of the falsity in the life of flesh which profits nothingness.

The animal-sense man, a beast most terrible from the beginning hitherto, as given in Isa. 18, is the one of death which alone dies with all other beasts, for the whole intent of this animal-sense magnetism, the beast of evil or devil working within as the mortal consciousness, is a cursed intent to kill and destroy continually in opposition to good. It would exalt itself above the good, and substituting itself in our place pose as God's child, and borrow of our real life-action to destroy us that it might make evil seem real.

We have but to look abroad upon the earth and witness the bestial or animal nature exhibited by the human sense-mind, guided by this false sense-interpretation called animal magnetism, to realize the evil force of this world which is called life, but which is not life but death for it invariably expresses death, nothingness.

The seeming action of the animal-sense magnetism as a false concept of a life which dies, and is already dead, could not be expressed within us if we of our own volition did not unlawfully give it action, lend to it our sacred trust of real life-action in spirit that our purity might be defiled therein.

The man made law of the survival of the fittest is the channel through which we reach this fury and destruction, and we must take notice that it all comes about through sense judgments, judgments according to sense appearances, which our Saviour said were unlawful because they cannot ever prevail, they seem to win for a while but each one is sure to go down before another one.

When we live as an animal-sense man or mortal, experiencing this extermination of each other in an effort to kill, rob, and destroy, that we may possess another's substance to gratify our thirst and lust for material possessions; then we should stop and be thoughtful for a moment until we come out of this terrible dream. For in it we are gathering a whirlwind of fury and self-destruction in the time to come when all shall be fulfilled by our Saviour; that is all shall be filled full of good, because the good is that which prevails immortality.

Therefore this animal-sense-mind of the mortal, this hateful evil spirit within mortals as the one evil or evil one, which works through suggestion because of material appearance, therein leading us astray into deeds of sorrow, pain, misery and death concepts, cannot be any part of life or life-action in the spirit, for it is an imagination as a dream only.

Life is immortal good, it is immortal presence in the spiritual concept.

In John 3:5, Jesus said, "Verily, verily, I say unto thee except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Verse 6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Herein Jesus speaks of that which is born of the fleshly sense-interpretation as a false sense imagination, and he says that this concept is of itself nothingness, that is about nothingness for there is no life in it. But that the spiritual concept about lawful being which accords with the Christ-law is born of the Spirit of

perfection, and that this lawful spiritual consciousness is the one which we are to attain in order to be quickened into life.

In John 6:63, He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

This means that a soul experience as a consciousness of constructive good alone is that which quickens us into life, and is true life-action for all things of flesh conception are death.

In Matt. 8:22, "Jesus said unto him, follow me: and let the dead bury their dead." That is let mortals bury their false interpretations.

We must follow the law of life in spiritual concepts and endeavor to express every word in the Christ-law as a state of spiritual consciousness; these are represented in the Life realm of the Star as Intelligence, Being, Wisdom, and the ideas which proceed from them.

Rom. 8:6, "For to be carnally minded is death, but to be spiritually minded is life and peace." This tells us plainly that to follow material sensations in their attractions and distractions is death and will lead into oblivion; but that to abide within the secret place of knowing the Christ-law of life-action, love-substance, truth-perfection, will lead into an immortal existence.

I John 3:14, "We know that we have passed from death unto life, because we love the brethren, he that loveth not his brother abideth in death." This means that we must give as an interpretation to all things even to men, the life-love-truth-meaning and know no other.

One thing we must do, we must give the spiritual interpretation to all things and have it alone within consciousness, that we may live.

The Comparison of Life Ideas and Death Imaginations

	Obedience	Loyalty	Faith	Doubt
			Fidelity	Enmity
			Allegiance	Antagonism
		Service	Ministration	Enticement
			Diligence	Indolence
			Adoration	Contempt
		Loveliness	Gratitude	Despite
		Meanness	Charity	Malignity
			Patience	Petulance
	Opposition	Infallibility	Stability	Transition
		Deception	Certainty	Chance
			Constancy	Suspension
e	Dominion	Control	Success	Failure
ath			Achievement	Defeat
		Surrender	Mastery	Servitude
	Impotence	Power	Authority	Pretense
		Helplessness	Ability	Futility
			Finality	Opinion
		Reality	Spirituality	Mortality
		Falsity	Actuality	Fable
			Vitality	Spiritless
	Being	Infinity	Universality	Limitation
		Finiteness	Absoluteness	Restriction
			Eternity	Momentariness
		Presence	Perpetuity	Cessation
		Absence	Immutability	Changeableness
	Nothingness		Existence	Expiration

LIFE, THE ACTION OF MIND, VERSUS DEATH, AS A MORTAL CONCEPT.

Beginning with the fact of our own conscience as the seat of life-action, whose presence and identity and individuality we cannot deny; also that our own conscience as a state of realization or mental-action, which is always a soul experience of perfect truth, must be our life-action in its perfect being. For intuitively we know that we are, that is have being, because of a higher and mightier power than any which we possess, also that we are in some way connected with this wonderful spiritual power.

If universal being did not have its being independent of mortal imaginations it would become involved in these falsities, and a perfect expression of the Christ-law would be impossible; hence we as expressors of the perfect law are not and cannot be the law.

Let us consider presence as manifest being, and know this presence to be spiritual law expressing all perfect being; for by law we mean the fact of immutable infallible truth. This presence of one perfect right or power of law, must be perfected states of spiritual being, which are unassailable and indestructable. Their presence is the all-presence of Being, and constitutes the substance of all Being, in fact, is not presence composed of law which is the power of right in every perfect idea as a state of spiritual perfection known as God, the Father-Mind or Spirit.

When we gain the concept of presence as infinite Mind composed of the infinite laws of one right, and expressed in right ideas which are set forth in an orderly principle of being, then we gain a true concept of real presence. We are then delivered from our false mortal-sense-concept of space filled with its death appearance of imperfect matter as presence.

Our true consciousness or spiritual concept of presence is a soul's realization of this ever-present, unassailable, and indestructible law. It is a law of absolute perfection and excludes any law of wrong from having any being at all; accordingly it is an unthinkable thing to conceive of this ever-presence as a law of

both right and wrong, for one or the other must prevail; and one has prevailed and constitutes the presence of infinite goodness and love as all being.

We know that presence as active being or life cannot be absence as death, and also that presence is never absent, dead. Therefore if presence is the living law of right expressed in all right ideas as states of spiritual being, then there can be no imperfect or wrong ideas which have being or presence, and claim to be entities with power as a law.

When we have established this concept of the allness of one law of right as constructive good and accepted it, we are lifted up out of sense confusion; for we have found one standard of sure certainty, which is the prevailing of spiritual law as the truth of constructive good.

Good as love is the substance of the law of right, and the law of right is the power of substantial good; both together are the perfection of real being in truth.

This powerful righteous law of perfect good, is God; its presence in his presence; its right is his will or law; its power is his truth expressed as the everpresent now, even as all eternity which cannot be destroyed.

We as active spiritual entities are children of God, expressors of the one law of good and right which are the only states of consciousness which can be expressed; and when we realize this fact and abide therein we come to know God, we become healthy because clean in mind and heart.

It is inconceivable that this perfect law should be chaotic in nature and intent of presence; and it is only when we go down into the pit of sense interpretation as mortal imaginations of imperfection, thereby forgetting the law that we become afraid and suffer from our misplaced thoughts. But as soon as we recover our equilibrium and return to the law we become right once more and live in peace.

If life is immortal and eternal then it does not die, that is, go into oblivion; neither is it ever anything but living action. As far as we and our concepts, also expressions of life are concerned when we once obtain the possession of eternal life in consciousness

of the perfect law, thereby knowing just what life is, and by living it become perfectly like its immortality, then do we realize the ever-living life-action in Mind.

Life is an ever-present infinite presence as a law of spiritual power. It is grasped and known to us as a present state of right being which cannot be abolished; for to abolish presence as a perfect law of right is unthinkable, and cannot enter into the mind of the children of God, but is found in the imaginations of mortals.

Therefore death as mortality, the opposite of life or spirituality, is all that can die; death as mortal concepts never did live or have any life, because they are imaginations of the mortal-sense-mind, impressions of material conditions which are no part of infinite Mind.

Jesus said, "Let the dead bury their dead." Let mortals bury their mortality. "But follow thou me," follow his law in expressions of life-action, love-substance, truth-perfection only.

Life and death cannot both have entity, being, that is both abide within one supreme law of perfection; because both cannot prevail and be supreme.

Is not death as a false mortal-sense concept, a wrong interpretation of that which happens in the perfect progress of life-action? Is not the imperfect concept laid aside, that is, the bodily appearance of flesh as a wrong view of man given up? Sense interpretation overcome by the divine progress of life-action that we may be free from its fury and confusion?

Having been born into this death concept it matters little how we get over it, so long as we overcome it and gain the spiritual concept of life-action in Mind, the flesh does not live and never did, for both dead flesh and its opposing live Mind cannot be one in substance.

Death then as the laying down of mortality is a false concept, is a mortal imagination about which we know nothing. We need not strive to bring it into somethingness for it will be a useless effort, it is no part of God's law of perfect being, and all that we have a right to express is this law of perfect being.

When we interpret the Bible, from the standpoint of the Star, then we understand the allness of the presence and power of Mind as life-action.

In John 1:4 we read where life or light is the understanding of men as the spiritual conscience in action; and in verse 5, the presence of the Christ-law, as the substance of this conscience, shines in all the radiance and light of good revealing perfect intelligence. The darkness of mortal imagination does not sense it and cannot comprehend it; but the children of Spirit can and do.

John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life."

To know and express the law of the Christ-life-love-truth-meaning of things is to see and perceive their life-action-substance-perfection. But to abide in the sense confusion of two laws, having the blind faith or fear of mortals in life and death; absolutely prohibits an ability to know anything to be true for a certainty.

John 5:25, "Verily, verily, I say unto you the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

The dead are those among us who abide in the confusion of mortality, experiencing the fury of two laws of good and evil; no matter in what sphere they are, either here or in the hereafter, either out of the range of these mortal senses, or in them, they can hear the voice of the Son of God, sense may be dead, but conscience cannot be killed; that conscience which hears this law of the Christ will live in it.

John 17:3, "And this is life eternal; that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

To know Mind and the Christ-meaning of Mind, is to express his perfect law of good and loveliness, for God and his Christ are Love.

THE LIFE TABLE.

The following table is that which belongs to the realm of life, and is to be committed to memory, as the others have been.

The truth-perfection of Life equals Intelligence.
The life-action of Life equals Being.
The love-substance of Life equals Wisdom.

Therefore the counterparts or the developed meaning of the Christ-Mind of Life; in the second revelation of Mind are Intelligence, Being, Wisdom. These ideas refer to Life.

Under these heads of the law are arranged those ideas which express action as their individuality to demonstrate the law of life.

It will be noticed that the error thoughts are not represented herein, for we are supposed to have gotten rid of them before turning to this page. We cannot know and understand for a certainty the spiritual meaning of the ideas given in this table until we are free from belief in their evil opponents.

Having turned from the concept of error or evil then let us enter the realm of life and note some of its reality and true being.

Life is the will of good in action. It is the beginning of all consciousness, and has its incentive in the attractive power of love as good. The intent of the will of good is to manifest good or love, for they are one and inseparable; one upholds the other, each the cause and effect of the other, and there is no need of anything outside; in fact, there is no outside, for they are all.

Life in its action produces good or love, and love as substantial good is ever an attracting power to set life in action.

Life in its living gives love being, and combined with love as good in action, we are sure to arrive at the concept of perfection or truth; so it is that life combined with love equals truth; or truth is but love in action.

Life-action, as the will of good, is the motive power of the universe, and is that which perfects love through truth, for life is the cause of being in all three, binding them into one. Considered from the standpoint of being, or that power which is responsible for existence; we find that in the same way that life combined with love equals truth, that is (*active substance*

equals perfection); so love combined with truth equals life, that is (*substantial perfection or substance perfected equals action*). Again truth combined with life equals love; that is (*perfected action equals substance*). Life therefore is fully expressed in substance perfected; or by love made true.

God and his law, as the will of good, cannot be separated, for they are one substance, and cannot be more or less than perfection to express a perfect law of life, love, truth.

We as sons of God, spiritual mentalities with the power to repeat his perfect being, must be spiritual and not material; accordingly we have a perfect right to this will of good, and are commanded to walk in it and find our perfection in the image and likeness of Spirit. This will of good, called life or mind-action, is ours in all of its strength and might, to be used to express every good idea as a state of spiritual being, and for this alone. It must be our first attainment and spiritual possession, for without it we are not master of ourselves, and cannot prevail against sense suggestion, but with it we are master and can prevail.

This will of good, when once obtained in conscience, will master every state of being and reveal its perfection. It is incited through a clear knowledge of the law of life, love, truth association as action, substance and perfection. The attraction of love as good is its power and motive center, and we must practice it in a clear consciousness of what we are doing and why we are doing it, that we may see clearly its presence and power for good, for in this are we strengthened and made to live, that is, quickened into being.

CHAPTER III.

LOVE

The Substance of Mind.

Love equals the substance of Mind as "I Am."

Our substantial conscience is a reflected image of constructive good.

A realization in heart of constructive good is our spiritual sense of true love; for it certainly is lovely and lovable, forming the basis and foundation of all loveliness of character.

Love is that substantial state of spiritual consciousness which is active life in perfect operation. It is the result of life's action in unison, and in harmony with the supreme law of constructive good.

Love is that irresistable attraction which constructive good has for all men, the perfect leading and guiding power of the divine Mind as the supreme law of perfection. We all work at our many individual vocations, that we may experience each night the reward of good therefrom. Many people, however, being deceived as to what constitutes good do not receive it, because they have followed the testimony of mortal sense, which reverses the definition of good from God to self. Through selfishness or self-will they have been led to believe that anything which pleases mortality is good; be it theft, drunkenness, sensuality, falsehood or any vice whatsoever, so long as it pleases mortals, it is good, that is, lovely.

Not until these persons learn of the true law of constructive good, and gain a working knowledge of its perfect power, to prevail against all imperfect and erroneous thoughts as selfish intentions, will they be made free from accepting destructive evil in place of constructive good or love.

The power of Mind in love is its irresistable attraction as the drawing power of good, for which we are all laboring and striving, and when we seek first, last, and all the time, to manifest good from the standpoint of one supreme law of perfection, evil intention will vanish into nothingness and the light of true love will appear.

When the perfect good is manifested by the use of this law, and been once experienced, will men search diligently for it because of the health, peace, and joy found therein.

Love is that soul experience of good which is in the secret place of knowing; it is the peace of mind and rejoicing with another, because good has been manifested instead of some evil terror. Love is the substance of our own rightful selfhood, that consciousness which is the foundation of right thoughts, desires and intentions; those things which always please the Father because within his law. Love is a perpetual quietness of heart, the peace, joy, and repose in consciousness of good; it is the known power of right, which prevails against the sting of offense, and always deprives offense of its ability to provoke. This comes to every one who knows the law of Christ's teaching and meaning of life, love, truth.

All real and true thoughts, as states of spiritual consciousness, have the one standard of constructive good or love as their base of being.

In 1st Cor. 3:16 we read, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" *(The spirit of constructive good as love.)*

Verse 17. "If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are." *(Ye as a spiritual mentality, active in the perfection of constructive good.)*

The attractive and guiding power of love abides naturally within our conscience, for it is our rightful conscience—a very sacred place made by our Father for his abode. If we know not the one perfect law established therein, we are at the mercy of the evil sense, and cannot help but defile this sacred place

of the law's abode; for we do not know how to resist the testimony which says, "Anything that pleases me is good."

Herein we are led astray into error, and not into love's domain of holiness, that we may thoroughly know this temple of conscience as the abode of good, and worship God therein. To defile this sacred place of God's abode with mortal self-will, as imperfect sense-concepts of destruction, is our sin in opposition to God, and our reward is desolation.

In 1 John 4:17 we read, "Beloved, let us love one another; for love is of God (*good*), and every one that loveth is born of God, and knoweth God (*good*), "He that loveth not knoweth not God, for God (*good*) is love." 2 John. 6. "And this is love, that we walk after his commandments. And this is the commandment, That, as ye have heard from the beginning ye should walk in it." Ye should walk according to the law of perfection and become perfect therein.

Surely, good as love in its infinite expressions, as exhibited in the Star of Bethlehem, is the one and only law of the Christ-meaning of life, love, truth. It is that in which we can walk and became perfect, because it is the portrayal of truth alone.

This Christ-meaning of life, love, truth, is the substance of our understanding, and there is no perfect understanding, apart from this one, of a realized consciousness of constructive good in heart. It exists within our hearts as a soul experience of the living Christ of love in presence, who watches over us and guides us aright.

WHAT IS LOVE?

Love is not an idea of reward, neither a state of being which is bought or sold. It is not a thought of good in exchange, but the doing of God's will to please God, because we love good.

In Matt. 5:46 we read, "For if ye love them which love you, what reward have ye, do not even the publicans the same?"

We must rise higher than mortality or mortal standards to reach a spiritual concept of love, for Christ's love is not contaminated with the lust of mortals. Mortals do not get love of mortals, but from the one law of good as Love. The reason that we do not get love from mortals is because we do not trust them;

and because of their selfishness they do not give us a final testimony of their love, that we might trust them. They do not as a body of people start that spark of light within our hearts and fan it into a blaze with continued unselfishness, and persist therein until we cease to fear; for having learned that mortals cannot be trusted we do not easily overcome this experience.

Mortals cannot be trusted, because they have not the love of God in their hearts. They do not know the attractive power of good, which alone can be trusted. Sometimes we turn away from our mistrust of mortals unto nature, and behold there a beautiful landscape, or maybe a wonderful field of flowers, and find relief from our suspicion of deceitful men, in the consciousness of peace within our own hearts as a sure reflection of the law. But to find the real love of the Christ we must close eyes and ears to all appearances of matter, and go into the secret place of the most High God, becoming absent to all things of matter, and when fully in touch with Spirit learn of the things which can be trusted at all times, and then will we find love.

Every love idea is already inherent within our heart's conscience, and is an absolute part of our perfect being; but because of sense testimony we do not realize this fact, that is, that out of the living abundance of this good which is established within us do we constantly take for an interpretation of love, expressed in beauty, peace, loveliness, symmetry, etc. If these perfect states of conscience were not a part of our real selfhood we could not use them to give meaning to things.

These individual living-entities as God's ideas are our states of being, always ready to reveal the good to our hearts which comes in the perfect form of love. Love is the substance of these ideas, the substantial body of their perfect being, in the expression of which we find our loveliness as love's reflection.

There is a good deal to be said about love, when it is considered as constructive good. The possession of good is our eternal work, and it is therefore very essential that we have a good idea of that which we are in search. First of all, we must realize that true love is not given to mortal sense to be defiled in all

manner of ways through imaginations, for real love cannot be defiled or lost; this is because of its power over evil to destroy it.

Love is the substantial fact within all good, that good which is immortal and infallibly right only. It is given to those souls who are ready and willing to repent, and lay down mortality, in order to be able to take up spirituality—those people who are ready to turn from sense imaginations of evil conditions and study the law faithfully and honestly. To them will be given an inner perception of love's perfect being in likeness of the Father-Mind or Spirit.

It is love which lightens the soul and fills the whole body with the refreshing joy of gladness and thanksgiving; it makes active the life within us; it perfects the good within us, and we are staid, tranquil, strong, and all because we know Christ's love.

Without this Christ-love in our hearts we are as dead people, knowing sensations of death in material appearances only, things which we can not and do not trust, for they are not real and true.

When we eliminate our concept of mortals and see the child of God in their place, and know that this child is an active spiritual mentality in perfect expression of the law, and that they and we are all one in the law of spiritual righteousness, then can we love this child and abide with it in perfect love; and this is our command that we love the child of God even as we love ourself, for all are in God one conscience.

The Comparison of Love Ideas and Hate Imaginations

Love	Righteousness	Judgment	Rationality	Futility
			Choice	Undiscernment
			Reason	Enigma
		Honesty	Integrity	Duplicity
			Morality	Sacrilege
			Uprightness	Fraud
		Justice	Fairness	Partiality
			Equity	Artifice
			Justification	Imputation
	Wisdom	Demonstration	Completion	Sufficiency
			Proof	Mystery
			Manifestation	Supposition
		Sagacity	Attainment	Superstition
			Perspicuity	Ambiguity
			Sageness	Silliness
		Knowledge	Information	Illusion
			Erudition	Illiteracy
			Comprehension	Void
	Holiness	Consecration	Dedication	Aversion
			Veneration	Dishonor
			Devoutness	Disregard
		Sanctity	Communion	Scorn
			Grace	Corruption
			Sacredness	Profanity
		Purity	Cleanness	Filthiness
			Immaculateness	Sin
			Virtue	Vice
Hate	Error	Hypocrisy		
	Idiocy	Foolishness		
	Wickedness	Perversity		
		Adulteration		

LOVE, THE SUBSTANCE OF MIND, VERSUS HATE, AS A MORTAL CONCEPT.

When we abide within the testimony of the soul-known things, we learn of love as the substance of good, that substantial fact of perfect right which is an uncompromising and perfect law of immortal being. But when we get careless and listen to the testimony of the deceiving sense, which suggests that we must worry about some material condition which conflicts with our desires, then we are offended at the impotence and confusion of things. This offense is hate. It is the confusion of imperfect mortal thought-action, and is ever an offense as the sting of mortal impotence.

It is a dangerous state of mind, for it robs us of all reason, and blinds us to every right thought. This aggressively active thing of offense or hate has no power or active expression of its own, neither life nor being. When it is expressed we may know at once that we have lent to it some of our own life-action, our god-given gift of thought-action, which was to be used upon right thoughts of love. We must not be led by sense suggestion into the act of destroying ourselves through listening to evil counsel.

Whenever we lend to this thing of suggestion our blessed life-action that it may defile it, we are at once in what is called fear; because hate is exceedingly offensive and fearful to everyone. Surely, it does not testify of love and peace, and cannot manifest good in any form, therefore it is no part of the Christ-law.

When we perceive that the whole intent, nature and purpose of hate, as an expression of the beast, or mortal-sense-mind, is one of destruction and intent to kill, because it imagines that that which is killed, cannot be longer sensed, then we will recognize it as unworthy of our attention.

These two interpretations of sense and soul must be separated and put widely apart in our consciousness, for one has a

perfect standard of good, and can be understood with peace and love as a result, while the other has not.

Hate is an unlawful state of consciousness, and is no part of any law. Its apparent being as an entity is hidden within a suggestion which comes to us as a false sense of material conditions. This suggestion demands that we take upon ourselves the right to rule according to our own opinion and substitute might for right.

We mortals, struggling in the confusion of the animal-sense-mind, whose substance is that of hatefulness, because of imagination and suggestion of evil, must arise and open our eyes to the fact of good within the perfect law of the Christ, where all is love and peace. We must cease to justify our own acts while abiding in fear, and to accredit our own imaginations and then realize their impotence and rest in fear and hate, for hate is mortal fear or death. We must know the ever-living power of life, which alone justifies all things, through its absolute continuation, regardless of mortal imaginations about it and about the changes of matter.

The seeming end of all things as death is an imagination, and has no being which can be understood; it is feared as an appearance by those who do not look farther and deeper into life's action, for this would reveal the nothingness of death, and the allness of immortal life.

Neither death nor hate is real or true, that is, have individuality as something to be feared, for they have no power as a law with an ability to work upon us their will of destruction. The Christ law, as all power, has deprived them of any power or ability, therefore we need not be afraid.

Hate is useless and unworthy of our effort of mind-action. But the carnal-sense-mind of mortal imagination is ever striving to justify itself. To establish its own impotence and imperfection through a blinding sense of self-pity and injured innocence. But its aggressive suggestions, and use of subtle means in naming evil, will not help it to make them real. Its pretentions, assumptions and subtle disguises in appearance will not avail it anything, for it is nothing, and has no being, neither power.

It cannot deceive the child of God, who has gained the true concept of eternal life-action, and learned to live in love.

Hate is never justified, for there is no law within the realm of nothingness to justify anything, but love is always justified, for it is the law of the ever-prevailing Christ.

The mortal imagination that hate will manifest good, and that we have a right to express it towards those who differ with us, for the benefit of all humanity or any other seeming reason, is absurd and foolish in the extreme sense of the word. It is the product of a darkened and blinded consciousness, that which cannot know, neither does it know the meaning of the allness of love as Christ.

He who thinks to have time to hate evil, is hateful, and to be hateful, that is full of hate, is to hate God. We cannot manifest this quality of mind and know God, neither love, because to hate even evil is to hate, and cover our sense of love. Therefore to hate for any reason or cause whatsoever is unlawful and not justifiable, because it is not within the law of love, in which we have been commanded to walk.

To express hate or opposition is to be blinded and hindered from gaining a clear concept of the allness of love as a law of immortal life-action, which is to be our second birth here in this experience of the flesh; and which is to deliver us from a concept of evil as something.

Anyone who practices hate deceives themselves, but not others, for we are just what we build ourselves to be, either expressions of loveliness and good, or expressions of evil and hatefulness; and it is not possible to be both. For this reason it is well to search our own conscience to find out just how we appear to others, and better yet to see that which is in our own hearts, that we may know ourselves as we are.

When we become awake to this habit of obeying the suggestion to be hateful, just because we can and feel like it, if for no other reason, we will be aware that we are living in mortal sense consciousness and not in the Christ consciousness; and it will be well for us to stand firm against this suggestion to hate that we be not blinded and destroyed therein.

Anyone who is inclined to be hateful must stop and realize that if they will deny this evil impression, any of their life-action, that it will become helpless, and not able to express itself in offense, for no matter how offensive its appearance we cannot lawfully lend to it our life-action, that it may defile us. If we heed the many fine threads which hate spins within the mortal consciousness, such as worry, indifference, carelessness, self-applause, inaction, obligation, etc., we shall suffer; and not until we overcome these shall we be able to understand love's action and live in harmony within the Christ-law. There is but one way to escape hatefulness, and it is to practice living the ideas of love, each one of which will become in conscience a sure barrier against its opponent of hate.

The Love Table.

The following table is that which belongs to the realm of love, and is to be committed to memory, as the others have been.

The life-action of Love equals Obedience.
The love-substance of Love equals Holiness.
The truth-perfection of Love equals Harmony.

Therefore the counterparts or the developed meaning of the Christ-Mind of Love, in the second revelation of Mind, are Obedience, Holiness, Harmony. These ideas refer to Love.

Under these heads of the law are arranged those ideas which express substance as their individuality to demonstrate the law of Love.

It will be noticed that the error thoughts are not considered on this last page, for we are supposed to have gotten rid of them before making an attempt to know the good alone, that we might abide in Love.

Life as the will of good, in its perfect being, is given an incentive to action through love's attraction. And in this chapter we are to consider love's attraction as the attraction of God, or good, which represents the actual possession of conscious goodness.

But good to mortals stands for that which they esteem worthy and valuable—those things which are most desirable to mortality in each individual consciousness, be they whatsoever they may, either good or evil.

We cannot abide in mortality, for there is no true standard in a multitude of opinions, neither in a concept of good and evil.

We are therefore obliged to seek truth, or a true standard within the realm of spiritual being, according to the Christ-law of life-action, love-substance, truth-perfection. Even here there is one obstacle to us, and it is our mortality, for we are able to understand spiritual things only in so far as we are spiritualized, and only in so far as we know love, is love an attraction unto us.

The will of good as an attraction of love is our first attainment in spiritual progress, after which comes a realization of the substance of good which we have possessed; this must be recognized and separated from a confused mass of mortal suggestions before we can grasp it clearly, and nail it down, so to speak, where it will not get lost.

There are three concepts, from which we figure every other concept as a state of realization—the first one is life as action; the second one is this life as substance; the third one is life in its perfection.

Life in its substance is the one which comes into this chapter and must hold the thought of the reader first and last, that it may be established as an entity. To make it more clear, let us take patience as a living entity and consider it in its phase of substance.

Patience requires the will of good to establish it in being within our conscience, and without this will of good there is no patience established. We must discover the love-substance within patience, before we care to give to it this will of good permanently as an allegiance, for after this allegiance is once given there is no taking it back.

To discover the good in being patient, we must, of course, practice patience carefully and thoughtfully, and if we do we are certain to perceive the good it manifests, which good in turn will have an irresistible attraction for us and will establish

our will of good; we will eschew impatience in order to escape the fury which it manifests, and give our perfect allegiance to patience in order to experience the peace, love and joy of the Christ consciousness therein expressed.

When we have placed our active will of good, in conjunction with the power of good, which is manifest in patience, as its reward of love, then have we revealed the attractiveness of good and realized it as love.

This love, as the product of truth and life, is the substantial good which we must find within our own conscience; it means perfection as the Christ-law in action; this is the only substantial good which we may absolutely trust and love.

Therefore, the substance of all being is represented by its truth and life, for love is the product of truth and life, as true-life in Mind; love is the living-truth of being; the real substance of being as perfect-action: or action in perfection. Now, if we were not dead in the mortal consciousness, blinded and covered with evil thinking, we would be able to grasp this fact of life, love, truth association and come into the power of Spirit; and therein gain our healing ability, which the Christ so faithfully promised those who should be able to believe in his perfect law, and persistently practice it.

Slow as our progress may be at first, in turning from this way of mortal thought in good and evil expressions, there is nothing else to do but to persist in it until we accomplish it, for we must have our immortal life established, and that for a certainty because we know and can demonstrate it.

Each idea, as a state of conscious being within the Christ-law, must be worked out and mastered perfectly, so that we can give to it our will of good or life-action as an allegiance, and be able to prevail against all evil opponents.

CHAPTER IV.

TRUTH

The Perfection of Mind.

Truth equals the perfection of Mind as "I Can."

Our perfect conscience is a reflection of Spirit's perfection.

Truth, as the completed and perfected state of consciousness, reveals constructive good as our final undertanding and knowing. It is to make us free from sense suggestion, even as Jesus said in John 8:31, 32, "Ye shall know the truth (*the supreme law of perfection*), and the truth shall make you free." That is, the power of Spirit testifying to our spirit shall be final of constructive good, and because of knowing good we shall not be able to know evil also, as that which has being.

1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."

Few among us stop to realize the presence of truth within our own conscience as a convincing and satisfying power, because of its final testimony of good. This is because it often opposes our self-interests, which we are not willing to give up, that we might perceive the good which is in truth.

This power of final testimony in truth is our third and last stage of knowing, and is the highest state of our understanding within the law of perfection; it is the finishing touch of Spirit to its temple of abode.

Truth, as a supreme law or principle of all being, is the power of Mind or dominion which produces our perfect faith of knowing, because of its absolute certainty. Now, the declaration of this certain knowing as a soul experience, because of the power of Mind as an uncompromising and ever-prevailing law, will drive out of consciousness all errors of every kind; and is bound to harmonize every discordant condition which is opposed to the law of truth or perfection.

Knowing this fact, and being instructed in the law, will surely overcome our willing or unwilling attachment to all illusive sense illusions, and deliver us from its torment as the fury of imperfect concepts.

Why then should we defile our own pure selfhood in the image of Mind by following after the deceiving sense testimony, that is, after any of the treacherous worldly things to possess them? Are they not the things of outer darkness, those unclean and unlawful things of sense-suggestion which are not found within the temple of God?

In these three chapters of life, love, truth; is found our sure foundation of eternal existence, and consists in knowing the three powers of Mind, with their proper use, that we may work out our salvation.

First, as life-action, that active volition or will to live in good, is to do the will of the Father in constructive works, that we may manifest a constructive consciousness thereby.

James 2:17, "Even so faith, if it hath not works, is dead, being alone." 26, "For as the body, without the spirit, is dead, so faith without works is dead also." This same law is applicable to all manner of ideas in Mind, for each is a state of consciousness which must be manifest in good works in order to give it life or being.

Second, we must know that the substance of that active consciousness is a realized presence of love, and that its power of Mind is an irresistible attraction and guiding power, as an influence of good to lead all men into righteousness.

Eph. 3:19, "And to know the love of Christ, which passeth *(all worldly)* knowledge, that ye might be filled with all the fullness of God *(good)*.

Third, we must know the perfected concept of truth, which is to know the life-love-truth-meaning as the full law. That is, we must know the Christ interpretation only of every idea in perfect Mind. We must understand its prevailing might as a final and satisfactory power of good, to establish a law of irrevocable and unquenchable judgment among people.

Isa. 10:17, "And the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briars in one day."

Truth, as the one all-inclusive law of perfect being, must contain every perfect idea entity, which is an individual and integral part of Mind; and as a unit of truth each idea must express perfection as completion, to represent some particular phase of Mind's being. This phase or meaning is given in the Christ-law of life-action, love-substance, truth-perfection, and by nothing else.

These constitute all perfect being, and is our sure foundation in spiritual progress; it is the ultimate attainment of all true knowledge as knowing constructive good in every phase of God's law of love.

Truth is the perfection of constructive being, one thing of perfection, which is unassailable and indestructible.

Truth, as the sum total of anything, is all that there is about it, and this testifies of one complete and perfect being only.

Truth must be perfectly and exactly like itself, neither more than true nor less than truth, for perfection is the highest concept.

Truth to be true must of its own self-dominion prevail against every opponent and maintain the law, by this fact may we know truth.

Truth as principle is a law of one right, which is forever the one same state of perfect being.

In John 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God."

The principle of truth as every perfect idea entity, which is a state of spiritual consciousness with the one Christ-meaning of life, love, truth, is the Word; also that which was with God. It is God because the Christ and God are one; and the power of Spirit giving the life-love-truth-meaning and being to the word, must be God.

John 17:17, Jesus said, "Sanctify them through thy truth, thy word is truth." Then truth, as a law of perfection, must be the Word.

John 9:39, "For judgment (*the prevailing of one right*) I am come into this world, that they which see not, might see; and they which see might be made blind." I am come that all people who do not understand the one law of life-love-truth-meaning of things as all and good, might understand, and that those who think they understand sense suggestion of material conditions might realize that they do not, because they cannot be thought, known or understood.

Christ, as the light of the world, as the supreme law of perfection, stirs up a fury of error in mortal man, because of its uncompromising way, and demand that we follow one truth, which is perfect. This flame of fire, as the law of absolute truth, burns up our errors and purifies our thoughts, when we become willing to have it, but those who think to compromise with truth will not get their healing. Moses did not go into Egypt to compromise with Pharoah, but to prevail and deliver the children of Israel. Truth comes into our consciousness in the same way, to prevail.

No thoughtful person will deny the existence of truth, but as to just what truth is, and to just what it is applicable, is a question about which we may differ. If we do, then one of us must be wrong, for truth is ever one state of perfect being. Truth is the perfect word of God, the perfect state of Mind's being, and is expressed to us in an infinite law or principle of ideas, which is a law of perfection as absolute constructive good. Truth cannot be two things, as truth and its opposite evil, that is, like itself in perfection and unlike itself in imperfection also. For things which are not equal to each other cannot both be equal to one perfect truth; therefore, constructive good and destructive evil, because they oppose each other, cannot both be equal to perfection in one truth.

We realize that good represents perfect being, while evil represents not an entity of something, but the absence of perfect good, or death, as a lack of being or nothingness. Again we know that there is no imperfect truth, for truth is alone true in perfection. From this it is easily seen that truth as perfection is no part of imperfection, and hence is not applicable to

things of imperfection, such as the destructive appearances of material conditions.

In John 7:24, Jesus said, "Judge not according to the appearances, but judge righteous judgment."

That is, judge according to the perfect law of one righteousness, and not according to the testimony of the deceiving senses, and deceiving because imperfect, for no imperfection can manifest perfection.

This law of righteousness as truth-perfection, which is given to us through the testimony of the Spirit of truth, reveals this fact to our conscience; that no amount of declaring that 2 times 2 is 5, or that it is not 5, will ever teach us that it is 4. But that the declaring of the truth alone, that it is 4, will give us the desired consciousness.

In Matt. 7:16, Jesus said, "Ye shall know them by their fruits; do men gather grapes of thorns or figs of thistles?"

Ye shall know them by the way in which they have been declaring with active mind, either the things of truth or of error. For, as we declare states of conscience in mind, are we either good or evil, according to the intent of our hearts, because the things which we declare those do we manifest outwardly.

We cannot gather good things as good states of consciousness from the thorns of an evilly-trained conscience; and never do any evil thoughts manifest any good results.

In Matt. 12:37, Jesus further states this fact in a more forcible way, for he said, "By thy words thou shalt be justified, and by thy words shalt thou be condemned."

Even as we declare the perfect words of the Christ-law of righteousness, and therein learn to know it, are we justified by the fruits thereof. As for the other imperfect thoughts, which so persistently assail us, their profit is condemnation and nothingness.

But we have this consolation, that for every perfect thought known and established in consciousness, there is an evil one, and may be many of them put out of consciousness forever; because when we know truth and once give our allegiance to it,

then do we have dominion over its evil opponent and it cannot prevail against us.

Truth is one of the three powers of Mind which serve as our dominion, when we have gained their consciousness, as nothing can prevail against the power of truth to make it anything other than its one perfect being, and as we build our thoughts in perfect harmony with this state of being will we prevail through its power.

To know perfection is a mighty and convincing state of knowledge, and it cannot be denied, neither overcome, for it is altogether face evident.

When we have completed anything it represents perfection, and when it works, as in a machine, the act of working is representative of life-action, according to law, and cannot be denied, for when we have perfection in action, surely we have some substance as representative of love or good.

Herein we have the three states of being, which compel us to know, for they cannot be denied; they are present to vouch for themselves, and proceed to do so in such a convincing way that there is no argument.

These states of material conditions are known to us as states of conscious realization of mind, that is, we realize the law as being real and true, because of its three proofs of life-action, truth-perfection and love-substance. This law can be applied to states of spiritual being just as readily as to conditions of matter, and even more so.

Take for instance the state of patience, which is a realized conscience, and when expressed will demand action, the acting of which will prove its good, and therein reveal the love; and the action in love will produce the perfection of good, wherein we have the three powers, which compel us to know, because we cannot deny them.

The Comparison of Truth Ideas and Falsehood Imaginations

Truth	Intelligence	Understanding	Intuition	Obtuseness
			Receptivity	Apathy
			Experience	Latency
		Consciousness	Recognition	Indecision
			Interpretation	Inaction
			Realization	Perplexity
		Creation	Revelation	Conceilment
			Construction	Separation
			Goodness	Carnality
	Harmony	Peace	Trust	Suspicion
			Quietude	Agitation
			Amity	Animosity
		Unity	Oneness	Divorce
			Union	Schism
			Agreement	Contradiction
		Freedom	Liberty	Obligation
			Rejoicing	Sorrow
			Health	Disease
	Principle	Science	Instruction	Egotism
			Enlightenment	Vacuity
			System	Irregularity
		Law	Organization	Shiftlessness
			Standard	Theory
			Government	Lawlessness
		Order	Method	Carelessness
			Regulation	Superficiality
			Fulfillment	Procrastination
Falsehood				

TRUTH, the Perfection of Mind, versus FALSEHOOD, as a Mortal Concept.

At the start of this analysis we discover that truth, as soul testimony, and falsehood, as sense testimony, are opposed to each other and therefore cannot both be real and true, that is, equal to one perfect truth.

We already know that a falsehood has the substance of nothingness, and is devoid of either being or meaning; we also know that a lie is not truth, and that truth is all that has being and meaning. That is, that the truth about it is all that there is about it.

But we do not know, because we have not as yet learned, that all mortal imagination is false expression, or expression of falsehood, it is false because opposed to truth as a law of perfection; for mortal imagination of both good and evil cannot conform in any way to one right or truth.

The one way out of this dilemma is to learn the expression of the right or perfect ideas only, which are indeed our states of spiritual being, and apart from which there is no safety or reality as being.

Our first effort is to gain an ability to discern mortality as all falsity; because it is the seat of the testimony of right and wrong. We must learn to ignore the concept of wrong, and give our allegiance to the right alone. It becomes absolutely necessary to compare the right with the wrong, in order to definitely separate them; we must measure the two together as truth and falsehood, for the express purpose of witnessing the truth prevail over the falsehood, so that we may be convinced of the power of truth. For we are to know once for all time that the good is all power and that which we must follow.

Falsity at once loses its presence and power when brought into the presence of truth, for this is a law of Spirit, and cannot be overcome. Evil suggestion, which is no more than suggestion, may seem to prevail for a while, provided it comes not near truth; but all of the evil things to which we have given power, clothed with a symbol, and then honored with presence from our

storehouse of active thought, must be reclaimed, destroyed out of consciousness, and their falsity, placed at its proper value of nothingness, that it may vanish away and lose itself.

There are not two opposing realities, as a true universe and a wrong universe, for that which is cannot be absent, therefore if truth is all, there cannot be any falsity; also if the universe is spiritual there cannot be a material universe. Hence one of these concepts, as a state of consciousness, must be purely an imagination. As falsity has no real being there can be no such thing as falsity, which has entity as a law, with power in its own name. But it is different when we behold truth, for there we find a reality as an entity with power in its own name, and it can prove its right to its claim, not once in a while, but always without exception.

Now, it is the object of this section of the chapter to separate the individual states of truth from their opposing falsities, to which we have thoughtlessly given a name or symbol, with a meaning utterly foreign to the one Christ meaning of life-action, love-substance, truth-perfection; for we must withhold both the name and the meaning of evil, that we may cease to give our allegiance to things which are not.

Falsehood, as the lie of mortality, is the epitome of deception, and is not wholly overcome while we are in this state of experience of the flesh as something. Nevertheless, we can begin to make our progress heavenward, here and now, and climb out of this realm of falsity into truth.

It may seem strange to state that every mortal concept of material conditions is a lie or falsity, and false because imperfect; it is imperfect because gained through imperfect senses, which are limited wholly to the testimony of one thing as matter.

It is not intended to wipe out all existence by these statements, but to reveal the impotence of the material concepts, as compared to the spiritual truth of being, and awaken the reader to the fact of false sense interpretations which lead us astray into errors and suffering, when we are entitled to the right or spiritual interpretation of things which leads into peace and health. But to the large majority of people it is an impossible task for them

to give a spiritual interpretation to things, and it is because they do not know how, nor of just what a spiritual interpretation consists, but when we understand that a spiritual interpretation is giving the Christ-meaning of life-action, love-substance, truth-perfection to things, then it is brought down to a tangible point which we can grasp and know just what we are doing.

When we seek to find the life-love-truth-meaning in all things, then will we begin to get right and have a sure way to overcome all falsity, thereby eliminating those things which beset us with confusion.

We will discover that we cannot give this meaning to anything evil and false, and therein will we be shown those things which were made by Him who made all things which were made. Those things, as states of fury and confusion, sickness and disease, etc., which seem to have been made with the others, will vanish away before the power of truth known in consciousness.

When we try to hold a dual concept in consciousness, as of good and evil, truth and a lie, right and wrong; we are sure to abide in confusion, and there is no help for us as long as we continue in this thought, for as long as we recognize them both we are not able to know either one with certainty. Therefore, it is absolutely essential for us to give up the false sense concepts, before we can know truth and prove it to be true.

We must cease to deal with falsehood in all ways, neither lie ourselves, nor understand that others lie to us; we must not be offended at the suggestion of falsehood, nor at its appearance in material conditions even, but knowing truth, stand firm without offense demanding its presence and use, as well as its perfect manifestation. We must know truth ourselves so well and so strong that we do not have to witness the falsity, but simply demand, without argument or offense, that the truth be expressed.

The Truth Table.

The following table is that which belongs to the realm of truth, and is to be committed as the others have been.

TABLE ONE.

The love-substance of Truth equals Righteousness.
The truth-perfection of Truth equals Principle.
The life-action of Truth equals Dominion.

Therefore, the counterparts or developed meaning of the Christ-Mind of Truth, in the second revelation of Mind, are Righteousness, Principle, Dominion. These ideas represent Truth.

Under these heads of the law are arranged those ideas whose individuality is to demonstrate and express the law of Truth.

It will be noticed that the error thoughts are not considered on this last page, for we are supposed to have gotten rid of them before coming into the understanding of the truth herein expressed.

This is the third and last chapter of the three on the first revelation of Mind, as the Christ law of life, love, truth; and it must not be overlooked that the association of these three ideas in infinite variation accounts for all real and true language, as well as expressed states of spiritual being. We never get away from the life-love-truth meaning of things, in the realm of the Christ-law.

To be able to understand and learn to use these tables. as well as those which will follow in succeeding chapters, is our one aim, for by this ability alone are we to gain our healing power through understanding the healing law of the Christ-Mind.

Truth as the finished state of spiritual expression is the product of life-action and love-substance; truth is therefore active substance.

In the same way that substantial action equals true being does active substance equal truth.

We can substitute any number of ideas as differing phases of Mind for these three ideas of basic being, and in this way grow and expand in an ever-increasing wealth of knowledge of good.

It is this knowledge of true being according to the Christ-Mind in all of its glory and goodness and purity which is to make us free from the falsity of material sense testimony, and its accom-

panying confusion of disease because of transgression of the Christ-law of infinite good.

This is that which the Saviour referred to in St. John 8:31-32, and it cannot be too firmly fixed in mind that we are to abide within the constant expression of this law in order that we may know it perfectly and gain skill and ability in its honest use and expression.

Love is the law of the Christ, made active in life, and perfected through truth; and we may profit well with these three concepts: That life and love, action and substance, equals perfect truth. Again, love and truth, substance perfected, equals life-action. Again, truth and life, perfection in action, equals substantial love.

Truth as the last state of perfect understanding is that which is to make us know, and through knowing we are to be made free from not knowing, or the abiding in confusion of sense testimony; therefore in order to be free we are to know, and in the following chapters, which are about the nine heads of the law, this fact of knowing is further discussed, for each head of the law bears upon this subject of law and is intended to elucidate the whole in parts, that we may be able to understand.

If the Christ law is absolute, impersonal and good, as in truth, then all law must be absolute in order to have being in truth.

If truth alone can be understood and is that which alone teaches us all that we truthfully know, then the sayings, doings and testimony of mortal mind is false and cannot possibly teach us anything but error.

If this is so, then it is high time that we knew the absolute Christ-law in its life-love-truth-meaning to use in working out our life problems. The mortal declarations of opinions about material conditions make it impossible for us to understand absolute truth; for absolute truth alone is that which can be understood.

CHAPTER V.

OBEDIENCE

THE LIFE OF LOVE.

A law of direction for our method of interpretation.

Our Saviour said "Out of the abundance of the heart the mouth speaketh." Every one making an interpretation is compelled to take it from the abundance of knowledge which they have stored up in consciousness from past years of experience, either through mortal sense about material conditions or through soul experiences with spiritual law, for as a man thinketh in his mind so is he obedient in love, serving spiritual law, or disobedient in hate, serving the carnal sense-mind—that is, serving the law of perfection or imperfection. Therefore the understanding of this saying of our Master will help to bring us together on a common ground of one right through a perfect law of true interpretation. It will thereby eliminate that personal egotism so often present in those who serve two standards of interpretation and because of which they think it a strange thing that their neighbor does not see it right, that is, just as they do.

It therefore becomes us all to recognize the one perfect Christ-law which has one spiritual interpretation and understanding for all things, in which we are harmonized through obedience as the life of love.

When there are expressed two opinions on any one subject they must differ because there are two, of which one must be in error, for two differing opinions cannot both be equal to one perfect truth. At this point we ask by what means do we get our information which is to be used for our interpretations and which must necessarily become our obedience or disobedience? We soon discover that we have two ways of receiving experiences, those of material sensations on the brain and those of the spiritual

soul in conscience; and neither one of these can, nor does, understand the other, for they are opposites.

The first one of material sensations on the brain is a testimony of the everchanging and imperfect conditions of matter; those appearances as suggestions of true being which come to us from outer darkness as the confusion of matter. They cannot be understood, because there is no perfection in them to understand; hence they must all be the work of sense temptation to disobedience.

The reason of this is because the mortal sense organ, as our body, is a receiving station for all kind of sensations and is so constructed that it receives and records upon the brain indiscriminately the testimony of good and evil alike and is helpless to resist either the one or the other as a sensation. Herein disobedience ensues because of conflicting testimony, that of perfection and of imperfection also. Hence all testimony from outer darkness must come as a suggestion only and not as a convincing truth through the soul.

This testimony goes through a process of filtering through reason, which eliminates all impurities, leaving us with that which conforms to absolute law.

The second way of our receiving testimony which is to be used by us as a means of interpretation is through the word of the spirit of truth, given to our spirit in the secret place of the Most High. This testimony is one of spiritual perfection as an infallible state of perfect being in peace, love and joy, which is to be our obedience as the life of love.

Our understanding from the spirit of truth does not consider a condition of matter, but has to do only with our obedient action in love. It is a sufficient guide to cover all our needs here in this experience of the flesh. It takes the place of the false mortal concepts and rules with complete power, for its testimony to us is certain, satisfying and final in every way.

These two witnesses oppose each other in their testimony of destructive disobedience and constructive obedience; now, both cannot be equal to one state of perfect existence in truth, and it is easily seen that the one which prevails is the one with power

to manifest something as constructive good. And now comes this question: How is it possible for anyone who has spent time, money and energy in gathering together the fury of sensationalism and having taken into consciousness all manner of material experiences—as sense attractions and distractions, of the things of disobedience which come from the realm of outer darkness—to take therefrom an interpretation which requires a soul experience within the secret place of the Most High? This is why Jesus said that out of the abundance of that store of sense concepts as the things of disobedience or from the spiritual understanding in the soul of obedience are we obliged to take for an interpretation.

Our Master went further to explain this subject to us, for he said "Judge not according to the appearances, but judge righteous judgment."

Judge not according to the suggestion of appearances which come to us from the realm of outer darkness, as that which leads through sense to disobedience; but judge according to the law of right which is given unto us within the secret place of the Most High, that we may abide in obedience.

Again, Jesus said that we should know the truth, and that this knowledge of truth should make us free from these sense suggestions of imperfection, provided that we continued in his perfection.

It is easily seen that a person who abides in the concept of good and evil, right and wrong, can have no part in the Christ consciousness, as the constructive good of life-action, love-substance, truth-perfection.

This is why we are disobedient people and criticise each other with hate and intolerance. It is because we do not know the one perfect law of the Christ as a soul experience, but are satisfied with an appearance of this law in which is no power or reality; and not until we come together in the one law will we be free in truth. Then shall we be free from hate and opposition as the sting of offense because of two standards, as the false sense standard and the truth standard also. Our differences come about

from our differing interpretations, which must constitute our obedience or disobedience.

Again our Master said that we could not serve two masters, that is, abide by two standards of interpretation, those of sense testimony and those of soul testimony, for service to both would be treason to both and service to neither.

His command is that we abide in righteous judgment, as the understanding of obedience, the life of love.

When we see an angry neighbor whipping his son to make him obedient we know that the son's obedience to an angry father is disobedience to a law of love; for love cometh not from hate as the force exerted through material sense testimony, but from spiritual loveliness. This evil suggestion of material force was the false sense interpretation supplied by the father because he did not know that obedience was the life of love. If both he and the son had known this fact they would both have come together in one thought and there would have been no cause for material force.

If our neighbor knows not the law of active love as obedience from actual experience of having gained the power therein, then he is at the mercy of sense suggestion and compelled to wallow in his confusion until right and love reveal to him the light of the perfect law of the Christ, uncontaminated with mortal sense opinions, beliefs, customs, social demands, etc.

Obedience as the life of love is revealed unto us as a soul experience within the secret place of conscience, where actual and absolute knowledge of the spiritual kingdom is given to all those who enter therein, for obedience is the open door into the kingdom of heaven or harmony.

Obedience is the constant living of loveliness which leads us into a true concept of the nine heads of the law, and without it no progress could be made in the law's expression, for it is everywhere necessary. The power of Mind in obedience is that of life-action, and is that which will give the will of good momentum, and carry us through every error or temptation that we may not fail to express loveliness.

Obedience as the life of love is the first head of the law and

the name of the first point of the Star. Obedience is an open door through which all may enter into spiritual understanding and gain the kingdom of heaven, which is the realm of true and perfected harmony as true love.

Obedience the life of love is the first law which we are to learn; this act of life in Mind exercised upon the substance love requires that within our hearts must abide a wellspring of loveliness, giving forth thoughts of gratitude and acts of charity and patience.

We must first discover the Christ meaning of obedience; loyalty is its truth or perfected state; service is its action; and loveliness is its foundation of constructive good.

Loyalty as the finished state of true allegiance to the one law of supreme perfection expresses obedience in its truth concept, and is a state of realized spiritual conscience into which material things do not enter, for they cannot be considered in the same way.

But how can we be really loyal to anything which we do not know with certainty, as, for instance, this supreme law of perfection? If we do not know the law, then what are we loyal to when we express this state of being loyal? Loyalty in its true sense is an absolute allegiance and fidelity given forth because of having perfect faith, as that faith of knowing. This faith of knowing is that which we can surely trust, and comes from experience with good which is manifested by obedience.

Obedience as the life of love in living loveliness is applicable to all of God's creations, but if we depart from them and try to give our obedience to things mortal we are compelled to rest in fear, because these things of mortal origin cannot command our trust, neither convince nor satisfy us in any way. The Christ-law alone does this, and to it alone we will learn to give our allegiance.

Our one disobedience is in not possessing a loving heart, to be indifferent, and to ignore good things, and not to walk in the law is our disobedience to the Christ-law of love. Disobedience to the Christ-law must not be confounded with disloyalty to some mortal who demands that we follow his dictation without question; for when mortals exalt themselves above the law, claim-

ing the right to make other laws and then demanding obedience to them, we can but discover two laws and abide in fear, for we have no faith in the laws of impotent and imperfect mortals.

When we begin to be obedient because of our perfect faith in loyalty to the law, then we find the substance of this loyalty present in the form of a desire and intent to serve Christ. Our active life-action must be guided to some purpose in loveliness, that we may serve that to which we have given our loyalty. To serve the law is to do the will of the law, which is to express every perfect idea in loveliness, for this is alone true obedience and the object of this particular head of the one law.

When we abide within the concepts of peace, love and joy, then are we obedient, regardless of the demands of mortals.

Now, just how are we to learn to be obedient and thereby fulfill the demands of the Christ-law?

First let us open our hearts to the testimony of Spirit to our spirit and listen to the voice of truth within our own conscience telling us of the one law of perfection. We must abide therein until we can trust this testimony, because we cannot rightfully deny or oppose it. Herein shall we discover our faith of knowing which is our loyalty, and by accepting this law of known certanty are we led into the consciousness of service as the ministration of diligent adoration, which is a desire to live in this good and sure place of love. We shall then discover that we are lovely and lovable and also obedient to the law.

Our three stages of life-action in the second development of Mind are as follows: Beginning with obedience, we find ourselves buried in mortality and living in the crude physical state. As we turn from this mortal concept we make our first effort to gain spirituality, and it is ushered in through beginning to be obedient. When we have gained some degree of obedience we discover that we have another quality coming into prominence, which is dominion, the second stage of life-action. It is on a higher plane of being as the mental, and from our concept and use of obedience and dominion we are prepared to understand the third stage of the life of life or spiritual being.

Now, just how are we to study the Star, that we may learn

to abide in the thought expressions of the law which is given therein and also gain a spiritual perception of the Christ's perfection?

By unveiling and realizing the truth about that which we already know and through applying the truth perceived in one case to that of another, that our eyes may be opened and that, seeing, we may see and understand.

We cannot deny the ever-presence of the infinite and supreme law of the Christ's perfection, which is a spiritual presence manifesting every possible state of perfect being—within which we live and apart from which we have no life at all. With this fact firmly fixed within our conscience, let us consider some of the perfect idea entities which we already known to be perfect states of being in Mind, as, for instance 2 times 2 equals 4. This is a perfect fact of the law, and because we are children of Mind having an ability to think and to express this fact, then we are certainly under the tuition of the law alone, which teaches its offspring all that it is to know through a power of spiritual prevailing or convincing facts of action, substance, perfection.

Now, if the truth of this idea of 2 times 2 equals 4 was not within the law we could not have known it, for we could not have repeated it mentally; therefore for the reason that it is truth we can express it, and we must take notice of these facts of our expression: First, its perfection only can be expressed; second, that the act of expression brings the light of knowing into consciousness; third, that when once possessed it satisfies and is sufficient for every demand made upon it.

All that we can know about it is expressed in our soul reflection of its exact and absolute image, which it presents to us through the mind; it always uses the one means of life-action, love-substance, truth-perfection to accomplish this fact of teaching us.

Its power of being as a fact of the law has an inherent ability to teach us and instruct us of itself, and our knowing is dependent upon our honest allegiance to this law of perfection. It is because we have already given our absolute allegiance unqualifiedly to this fact of Mind that nothing can turn us from it. If we had

not given our perfect allegiance to this fact of 2 time 2 equals 4 we could not have known it, for to know means to find God, good, and give our allegiance to good.

It must be an honest intent of the soul directed to the things of the law for the purpose of understanding them, wherein we will surely get right.

If this is true about one idea of the law it must be true about every idea of the law, for there is one law of perfection only.

Having gone over this process of reasoning with an idea which we know, let us repeat it and apply the same reasoning to another kind of an idea; and, turning to the first point of the Star, we find that loyalty is the truth of obedience. Our effort must now be to gain a clear consciousness of just what loyalty as a state of spiritual being is. No suggestion as a power from man can compel us to know, but the power of the ever-present Spirit of truth, which testifies within conscience of absolute law, can. When we look into the law's presence and behold therein the manifestation of its loyalty to us, and that in perfect obedience it rules all things in the universe without divergence then we recognize that it is all for our good, and we come in touch with our one instructor as the true law of the Christ-righteousness.

We get our true concept of just what loyalty is by witnessing the law's manifestation of loyalty to us, and our loyalty must be that of the law's repeated, for there is none other. Now, when once found and perceived we cannot help giving our perfect allegiance to the loyalty of the law, because of its perfection and goodness; and soon we find that we are loyal to the law and its goodness. This allegiance is our knowing and is our healing power of spiritual perception, therefore when we pray without knowing just what we are praying, that is, realize the allegiance which we are declaring, no wonder that we get such confusing results.

Once coming into touch with the law and perceiving its power to prevail, we discover something that we can absolutely trust; but we can trust it only in just so far as we know it. This trust in its knowing is our perfected faith, that faith which has the

dominion to do all things, wherein nothing shall be impossible unto us.

It must be realized that this faith as allegiance or loyalty to the law abides in conscience, within the secret place of the Most High, and that mortality is not considered in any way or capacity, for this allegiance must be given absolutely to the Christ-law alone or not at all.

In the following verses this fact is made very plain and without excuse or compromise, for it means that we must be absolutely loyal to the Christ alone if we would understand and gain the faith which is to carry the power of dominion in its use.

John 5:43, "I am come in my Father's name *(in the name of the absolute and supreme law of perfection)* and ye receive me not: If another shall come in his own name, him ye shall receive."

Is it not even so? For do not mortals set themselves up as leaders and demand that we follow them? They blazon their own names abroad and establish material laws of coercion to rule through fear and lay it all before us as the work of the Christ, for they would divide our allegiance to the absolute Christ-law with themselves that they might receive some of his glory.

In verse 44 this saying and teaching of the law is made more plain and definite, for it reads, "How can ye believe, *(have faith in the law through understanding)* which receive honor one of another, *(strive to obey coercive mortal laws and the absolute Christ-law also)*, and seek not the honor that cometh from God only?"

This is a subject which we must all think over carefully and find out just what our consciousness says about it, for therein will we get the truth and be made to know just where we stand, if we oppose conscience we will know it immediately because of fear, but when we lay down all allegiance to any other god but God we will be at peace in heart.

It is not that which is declared unto us by mortals which makes us know, but the infallible testimony of the Spirit of truth within our own conscience alone, for all mortals are under the law, not the law under mortals and their self will.

THE BEGINNING OF HOW TO KNOW.

That which follows is a comparison of the good and evil thoughts for the purpose of separating them one from the other, so that we may realize the nothingness of the one of evil and the allness of the one of good. It is absolutely necessary that we understand why these evil thoughts should be discarded, and that their whole nature and intent is one of destruction, not to others, but to us, to each individual who indulges in their expression.

We must be made to perceive the utter uselessness and result of death which comes from their use by closely comparing them with the good, for in this way is conscience awakened through the attractiveness of the good. No one would knowingly choose a counterfeit dollar bill in place of a good one when given the opportunity to compare them and discover the difference, neither would they choose the thoughts which work death instead of life upon us when given the opportunity to understand one from the other.

These comparisons in all of the chapters are intended to reveal a way or method of procedure only, to which all may add other reasons to suit themselves in an effort to gain a clear concept of the allness of the good.

A Table of Comparison of Good and Evil Ideas in the Law of Obedience

Obedience	Loyalty	Faith	Doubt
		Fidelity	Enmity
		Allegiance	Antagonism
Opposition	Treason		
	Service	Ministration	Enticement
		Diligence	Indolence
		Adoration	Contempt
	Subversion		
	Loveliness	Gratitude	Despite
		Charity	Malignity
		Patience	Petulance
	Meanness		

OBEDIENCE, THE LIFE OF LOVE, VERSUS OPPOSITION, AS A DEATH CONCEPT.

Opposition is certainly a mortal concept of death's presence in destruction. When we express it or even strive to we do not bring anything into being for the glory of good, but rather blind ourselves to that which has being in good. The law of love does not oppose anything, for opposition is not within its nature. Opposition as a mortal concept of self right and as something worthy of recognition is utterly apart from the Christ-law of one spiritual right.

Our Master said "resist not evil," that is, with mortal force of evil, but to turn from it to the law of love in obedience, and that it will become nothing as soon as we take from it our active thought.

He said again, "resist evil," meaning for us to turn from it unto obedience, to stand firm in the expression of love, and it will flee from us. He suffered not the evil to even speak, but manifested love and destroyed the error at once, and it was because he knew.

We must not forget to declare unto evil that there is no life, love, truth in it; for the law of good has already overcome evil and love constitutes all being in perfection. The mortal imagination of more than all is self conceit and an unthinkable thing; therefore we must persistently abide within the law and cease to express the evil concept of opposition.

LOYALTY, THE TRUTH OF OBEDIENCE, VERSUS TREASON, AS A FALSE CONCEPT.

Treason is that mortal concept of self right which is no part of the perfect law of loveliness, although it claims to be able to stand in opposition to the right and honor of law. We must not be deceived by any such claim and be made to suffer in consequence, but through an acknowledgment of loyalty to the law of right and loveliness be led into peace and joy.

We must realize that God's law is loyal to us in every way and cannot express treason, hence this concept of treason must be a

sense of suggestion of the lack of loyalty in us, and there to work death upon us.

SERVICE, the Life of Obedience, versus SUBVERSION, as a Death Concept.

Subversion is a false mortal concept claiming ability to lead astray into unlawful paths and ruin; for it would turn us aside from serving the one perfect law of righteousness and mould our conscience in the image of evil. Our heart's love in service to the one law must be firm and solid, not to be led astray by this subtle concept of subversion.

Evil would subvert our attention from service to the law, that it might hide the good from us and darken our understanding in destruction.

LOVELINESS, the Love of Obedience, versus MEANNESS, as a Hate Concept.

Meanness is utter blindness to the spiritual law of good, it is the foolish and dead mortal consciousness running riot within its own realm of death, it represents the ignorant, helpless and hopeless mortal wallowing in its own darkness.

This manifestation of the beast-mind as our mortal sense mind gives forth no good to anything, neither does it express any life-action, for it is utterly dead and void in its effort at expression.

Our effort to choose between this mortal concept of meanness and that of the living beauty and peace of loveliness should not bother us much, for the result of either one is at once made manifest.

FAITH, the Love of Loyalty, versus DOUBT, as a Hate Concept.

Doubt is mortal confusion because of impotence, and is also a mortal imagination that nothingness is something, that absence is presence.

Doubt is not something which has a meaning, but is mortal confusion from not understanding, hence a dead concept in nothingness. Doubt is the result of a superstitious mortal consciousness which has listened to the evil suggestion of material conditions.

Faith comes from absolute knowing only, Faith is a state of perfect being as an entity with meaning, and must not be confounded with that blind, mortal, so-called faith which is but fear and doubt because of not knowing love, which alone will cause fear to vanish away.

FIDELITY, THE TRUTH OF LOYALTY, VERSUS ENMITY, AS A FALSE CONCEPT.

Enmity is caused by mortal confusion and is a result of injured selfishness. When we depart from the law of love in which we receive the protection of good we are thrown upon our own resources of imagination, which result in confusion and death expressions, wherein we become afraid and this fear is enmity in opposition to the law of fidelity.

Enmity never yet manifested any good and never will, for, being in opposition to good, as fidelity to the law, it cannot do so.

ALLEGIANCE, THE LIFE OF LOYALTY, VERSUS ANTAGONISM, AS A DEATH CONCEPT.

Antagonism is a wilful opposition to good and right, because good and right will not compromise with selfishness and mortal will. There is no excuse admissible for the desertion of the perfect law, and we are sure to receive our punishment in darkness and blindness to peace and good.

We are all commanded to walk before the law and to become perfect therein, and when we purposely step aside for the mortal or man-made laws, thinking that therein we can gain more of that which pleases us, we receive of this law its one gift of fear, which is called antagonism.

Allegiance to the Christ-law is our way of escape from this death concept and its sure destruction.

MINISTRATION, the Truth of Service, versus ENTICEMENT, as a False Concept.

Enticement is the love of mortal sensation which seeks to please self instead of God in the ministration of His love. In finding self or selfishness we find nothingness and abide in fear, for every mortal imagination of evil is an enticement to fear. This blinds every one afflicted with it to the ministration of love, which it is our duty to express.

Enticement loses its power through suggestion when we learn of the Christ-law because of the attractive power of the good therein. Ministration is the command of the Saviour, and we must not be enticed away because of mortal sense indulgences as sensationalism.

DILIGENCE, the Life of Service, versus INDOLENCE, as a Death Concept.

Indolence is such an aggressive error of nothingness, such an evil suggestion to rob us of our life-action, that it needs little exposure to open our eyes to its fury and destructive intent. It certainly is no part of growth and progress and cannot give forth good because utterly inactive and dead in its purpose. It is one of those stupid mortal states of death consciousness which is believed to be a state of being and worthy of practice because it is easy, but we must awake from this thing of death which holds so many of us in its grasp of impotence.

Diligence will soon reveal this error and destroy its intent.

ADORATION, the Life of Service, versus CONTEMPT, as a Hate Concept.

Contempt is an exalted self-consciousness in which there is not a shadow of the Christliness of the law. If our neighbor differs with us it is because we do not both know the one Christ-law of love, for when we exalt the law with adoration for it, we are sure to lose our concept of contempt, for it will be swallowed up in the realization of love.

This imaginary state of being is not being, but death personified in a hateful mortal consciousness; this thing we must eschew persistently that it does not overcome us, for contempt is a very subtle error.

GRATITUDE, THE LIFE OF HOLINESS, VERSUS DESPITE, AS A DEATH CONCEPT.

Despite is akin to meanness and malice, and is expressed by a mortal consciousness utterly darkened to the love which is God. It is so deeply buried in the fear of hate that it is hopelessly blind and dead.

Its whole intent of expression is that to produce nothingness as inaction, for it would even bite itself in an effort to kill something. We cannot afford to lend our sacred thought-action unto this error, but must be busy giving forth gratitude to God for having been delivered from its darkness, through knowing how to express the law of love.

We must learn to look despite straight in the face, with an unflinching heart's love and prevail against it at all times.

CHARITY, THE LOVE OF LOVELINESS, VERSUS MALIGNITY, AS A HATE CONCEPT.

Malignity is a mortal concept of right to condemn, behind which we find ourselves hiding in order to express some of the malignity within us. We must arise from our blindness and know that the law is infallible and able to stand against us, therefore we must exalt the law above our own selfish desire to condemn and express a will of malice. We cannot harbor this concept of death in consciousness and allow it to gnaw away our understanding of love, for charity is the attitude of the law toward us, and we must be obedient in its expression as children of God. All condemnation and criticism must be swallowed up in thoughts of charity.

PATIENCE, the Truth of Loveliness, versus PETULANCE, as a False Concept.

Petulance is a subtle hidden thread of selfishness which is capable of bursting into a flame of fire as an evil intent of destruction. Petulance is mortal egotism and self-conceit and hinders us from seeing the way of life, love, truth expressed in the Christ-law.

Now death concepts in opposition to the one of Obedience are those which keep us from getting a start in the way of right thought, that we may enter into the kingdom of heaven and learn the law of love.

How to Know Obedience.

How can I learn to use and know the power for good which is in the head of the law of Obedience, thereby gaining an ability to overcome every evil temptation which suggests disobedience?

First, by knowing obedience as a soul expression of the Christ-law of one constructive good, and learn thereby that the special office of this head of the law is active loveliness which casteth out all fear.

Second, by understanding that life-action, love-substance, truth-perfection are the powers of mind which fulfill, compel and seal our knowing of one constructive good as all and final.

Third, by committing the following tables so as to have this knowledge present within consciousness whenever there is need to use its power against an evil suggestion.

And now a word about the tables of the Star. The object of them is distinctly to give a complete Christ-meaning of life-love-truth in association with every thought as a state of spiritual being; without which there is no complete thought. This is necessary in order to be able to understand the one spiritual meaning, for it is not possible to give our perfect allegiance to anything and know it, without this one life-love-truth meaning of the Christ-perfection.

This fact is the strength of the law as portrayed by the Star, and the full meaning of an idea is given in the following as an illustration:

The truth perfection of active obedience equals love's substantial loyalty. Herein is the complete statement of a complete state of being expressed. It can be perfectly understood and spiritually perceived, accepted in conscience, and our allegiance given to it, which is to constitute our knowing loyalty as a state of good and perfect being.

From this it may be seen that every true idea of mind is an association or related effect of life-love-truth meanings, for which are substituted infinite ideas in our attainment of wisdom. These constitute our spiritual being uncontaminated with impotent and imperfect mortality.

The following pages should be studied in conjunction with the diagram of the Star of Bethlehem.

THE TABLES IN THE FIRST POINT OF THE STAR OF OBEDIENCE:

TABLE ONE.

The life-action of love-substance equals truth's perfect Obedience.

TABLE TWO.

The truth-perfection of active Obedience equals love's substantial Loyalty.

The life-action of active Obedience equals life's active Service.

The love-substance of active Obedience equals truth's perfect Loveliness.

Therefore, the counterparts or the developed meaning of the Christ-Mind of Obedience, in the third revelation of Mind, are Loyalty, Service, Loveliness. These three ideas represent Obedience.

TABLE THREE.

The love-substance of perfect Loyalty equal's life's active Faith.

The truth-perfection of perfect Loyalty equal's truth's perfect Fidelity.

The life-action of perfect Loyalty equal's love's substantial Allegiance.

Therefore, the counterparts or the developed meaning of the Christ-Mind of Loyalty in the fourth revelation of Mind are Faith, Fidelity, Alegiance. These three ideas represent Loyalty.

Table Four.

The truth-perfection of active Service equals love's substantial Ministration.

The life-action of active Service equals life's active Diligence.

The love-substance of active Service equal's truth's perfect Adoration.

Therefore, the counterparts or the developed meaning of the Christ-Mind of Service, in the fourth revelation of Mind, are Ministration, Diligence, Adoration. These three ideas represent Service.

Table Five.

The life-action of substantial Loveliness equal's truth's perfect Gratitude.

The love-substance of substantial Loveliness equals love's substantial Charity.

The truth-perfection of substantial Loveliness equal's life's active Patience.

Therefore, the counterparts or the developed meaning of the Christ-Mind of Loveliness, in the fourth revelation of Mind, are Gratitude, Charity, Patience. These three ideas represent Loveliness.

The preceding tables reveal the power of the Christ-law which compels us to know the good alone and be healed therein from imperfect sense interpretations of Obedience. The knowing of these as a soul experience will deliver us from every evil concept which attacks us in this point of the Star. For evil cannot produce at our demand the substance of the law of life, love, truth, but is forced to vanish away.

A Way to Study the Tables.

After we have come out from among the evil concepts with a heart full of the allness of the good, and stand ready to walk in the presence of Christ and his perfect law, then we can take

up the tables on the preceding pages and begin to perceive the spiritual meaning of life-action, love-substance, truth-perfection. It is expressed in each and every state of spiritual being represented by the ideas within the head of the law of Obedience, which are to be known as our real life and its true living.

It is to be our work to apply this one meaning to all of God's creation, that we may see it all as good and perceive the Christ's presence therein as a power of Spirit at work.

In order to do this we shall have to commit these tables to memory that we may know the full life-love-truth meaning of these ideas and realize that it is a spiritual law, and be able to apply it to created things, thereby proving God's presence and power to make all things right which appear to be wrong. For every false concept coming through material sense must be replaced with a right one which has power within itself to prevail and stand.

This is the interpretation of things which reveals the action and presence of life. It holds us to the one spiritual interpretation and leaves no room for mortal imaginations to creep in and defile our thoughts.

As the tables are complete and perfect, they can be learned in perfection and soon take possession of our being and begin to guide us aright with the one Christ-meaning uppermost in thought.

They cannot be too closely studied nor too diligently followed and in learning them will we be on safe ground in our actions and living, for we shall find that mortal mind will oppose them in every way possible.

RELATIONS OF THE IDEAS OF THE POINT OF OBEDIENCE.

The three stages of life-action within the realm of mind have already been referred to, the first one of which is represented by obedience. It finds us in the mortal or physical state of belief as in imagination, from which we are to arise into the concept of dominion because we have gained it through being obedient. Now, having gained these two we are qualified to understand true spiritual being and receive the highest state.

Dominion is higher than obedience because it contains obedience, and when we have gained these two are we worthy and able also to enter into true spiritual being.

This law as well as others must be applied regularly and comprehensively to all parts of the Star, and the following pages are intended to show just how the Star may be studied with profit.

Beginning with loyalty we find that we are loyal only when we are loyal to the law; and in this state of consciousness we are able to understand that judgment is not a choice between good and evil but a prevailing of one right, and through this concept are we qualified to have understanding. Now it will be seen that these three ideas are the first ones within each realm of life, love, truth; they are situated within the points of the Star in the third revelation of mind, and give us the order of gaining understanding as loyalty, judgment, understanding.

Taking service next, we find that when we serve the law only do we become honest, and that by serving the law honestly we gain a true consciousness, and that the true order of gaining a spiritual consciousness is in service, honesty, consciousness. These are the three stages of growth.

Next, taking loveliness, we find that having gained loveliness then are we justified therein, for loveliness as a law of justice is justified, and then do we come into the concept of creation, in its orderly attainment of loveliness, justification, creation.

This will help the student to discover the relation of life's meaning in the three realms of life, love, truth, and also to use them in application to every thing of good in creation.

Out of a consciousness of loyalty do we find that service is necessarily present as an unavoidable accompaniment; and having loyalty and service present in conscience we cannot avoid becoming lovely and lovable. For these states of mind come in order as an infallible law of right thought. We must not forget that in the realm of life that it is the concept of love which compels us to know; for we cannot have love in heart and not know God. This law prevails within the life point of obedience

and it is loveliness which compels us to know that we are obedient.

Next, taking the idea of faith as the love of loyalty, we find that fidelity follows perfect faith, and that having these two we are obliged to manifest allegiance. Here we find that in the realm of truth, or in a truth point, or in a truth idea, the law is the same, and that it is life-action which compels us to know, even allegiance to prove our loyalty. Out of allegiance and fidelity is ministration made present, followed by diligence as a result of allegiance and ministration. This is followed by adoration as the love of service and is that which makes us know service, for it is love as possession in the realm of life which compels us to know. It is well to take notice of these powers of mind and their action, for we are to become well acquainted with them.

Out of the concept of diligence and adoration do we get gratitude, which concept is followed by charity as an outcome of adoration and gratitude. Finally we come to patience as the truth of loveliness, and it is the product of gratitude and charity. As truth in the realm of love is that power of mind which compels us to know, then patience as the truth of loveliness is proof of our loveliness.

In this way are we to study the states of consciousness given in the Star and gain a clear understanding of them for our future use, so that we shall be protected from all suggestions of the mortal consciousness, and be healed of false expressions, which give us fear, disease and sickness, and ultimately destroy our right thoughts altogether.

BIBLE RECORDS AS RELATED TO THIS HEAD OF THE LAW.

As each point of the Star and head of the law are taken up, an endeavor will be made to show the relation between them; first, with the commandments as given by Moses, and second, with the sermon on the mount as given by Jesus the Christ. For these two portrayals of the law seem to conform perfectly with the law as given in the Star of Bethlehem. The one perfectly illuminates and completes the other, making them understandable from the standpoint of one interpretation, that of life-action,

love-substance, truth-perfection, and give us a certain way of knowing these three powers of mind which compel us to know the Christ.

"Hear, O Israel, the Lord our God is one Lord."

This, the very foundation of all the commandments, means one absolute law, and is in fact the first realization which we are to acquire. It comes to us best as an ever-present presence, which presence is the aggregate of all spiritual laws of right and truth in perfect idea entities.

From this center of all knowledge called mind come the three basic ideas of life, love, truth; and from them radiate all other ideas.

This first commandment refers to the center of the Star as Mind, and this is followed by the second commandment which Moses gave, and it was confirmed by Jesus as being the greatest commandment, at least there was none greater, for it covers all others and from it spring all of the others.

"Thou shalt love the Lord thy God with all thine heart, *(all of thy heart's love),* and with all thy soul *(all of thy soul's life-action),* and with all thy might *(with all the power of perfect truth).*

We must not overlook the fact that these two commandments are one in substance, even as the Father and Christ are one.

This commandment as applied to the law as given in the Star means that we should seek to know the one supreme law of perfection as absolute, and that its active-substance perfected is accomplished through recognizing the life-love-truth meaning of the Christ-law.

But for a more explicit instruction in the law as given through the commandments by Moses, shorn of the vail of a threat of evil, which Moses put over them in order to rule the warring tribes of Hebrews in fear, thinking most probably that love would not do it; we must look to the law as given by Jesus, which is portrayed in the diagram of the Star of Bethlehem. In which is no sting of fear as a power to make us obedient.

God's love, and it alone, will express the power of Mind, otherwise there is no power, for God's kingdom cannot be opposed to itself and stand.

Obedience as the life of love, is the substance of the first commandment, and composes the first head of the absolute law.

THE FIRST COMMANDENT.

In Exodus 20:2, 3, we read a preface to all of the commandments, which should be repeated before each one in order to remind us of the allness of the power of love and that it has already prevailed.

(Because) "Im the Lord thy God, which *have* brought thee out of the land of Egypt, out of the house of bondage." Therefore, for this reason alone we can be obedient; and when we are obedient do we fulfill the requirements of the first commandment.

"Thou shalt have no other gods before me."

To be obedient is to express the ideas of obedience, those of loveliness in the first point of the Star; to learn to live and to hold a spiritual consciousness of love for the law in all of its ways.

For only in manifesting loveliness can we keep the law of love, because loveliness is the very soul and intent of obedience to a God of love. Because we are already brought up *(realize ourselves as spiritual mentalities)* out of the house of bondage to sense illusions, and being healed of our allegiance to them, then we shall not have, that is not know to have, any other gods but good as constructive love, for good and love have become all and final in consciousness.

THE LAW AS GIVEN IN MATTHEW.

The sermon on the mount as given by Jesus is a perfect rehearsal of the whole law, complete and full in every respect. It is given in the Bible in the fifth, sixth and seventh chapters of Matthew. The fifth chapter is devoted to the realm of love; while the sixth is devoted to the realm of truth; and the seventh is given to the realm of life. Herein is the law given in the

Order of the Candlestick and also in the Star of Bethlehem, therefore they are taken up in this order as referred to.

In chapter 5, Jesus starts out in his discourse of the law with nine beatitudes, one for each point of the Star as a head of the law. And as they are taken up an effort will be made to associate them with the ideas as states of perfect being which are given as the law in the Star.

The First Beatitude.

"Blessed are the poor in spirit; for theirs' is the kingdom of heaven."

Luke gives it "Blessed be ye poor."

To give it meaning, according to one lawful interpretation, it would read as follows: Blessed are the poor in all materiality, for in the spirit theirs' is the kingdom of heaven.

This would make sense of this beatitude and accord with one law, for to be poor in loveliness certainly would not reveal the kingdom of heaven, but to be poor in hate would open a way to gain loveliness or heaven.

Jesus said to the young man who was rich materially to go and sell it all and give it to the needy and then to come and follow him in loveliness if he would be perfect before the law in obedience.

When we have much to do with materiality we are kept from spiritual things, for the very nature of matter in its strife of seeming existence, worldly desires, ambitions, etc., certainly hide the blessing of spiritual understanding of the perfect Christ-law.

The Lord's Prayer.

In the sixth chapter of Matthew, Jesus gave the whole law again in a different way, which is known as the Lord's prayer. This also has nine sections, each one of which is in order closely associated with the law as given in the Star, and will be so described.

"Our Father which art in heaven."

This first section is intended to reveal the law of perfect obedience as the beginning and immortal continuation of the law of all being in harmony or heaven.

The "Our" is to remind us of our reflection of the Father in which we live, move and have our being through obedience.

"Father" demands and expresses obedience, and brings us in touch with a concept of our Creator, whose presence as the power of Spirit we should never lose sight of for a single instant.

"Which art in heaven" completes our perfect harmony as an absolute law which governs everything in the universe without divergence or fault.

THE SERMON ON THE MOUNT.

In Matthew V, verses 13 to 21, Our Saviour begins his discourse by describing the first head of the law in obedience; for he says, "Ye are the salt of the earth," meaning that the obedient were those who manifested the law, but having lost your obedience, you are then good for nothing but to be cast out from service under the protection of the law, where you will be trodden upon by the hateful mortal-sense man.

He also says, "Ye are the light of the world." Meaning that the obedient are those who give forth evidence of the law; which cannot be hidden, for life-action will make itself known in demonstration, and he tells us plainly to make our obedience known in demonstration, that we may openly glorify our Father in active-life as the will of good.

In verse 17 he warns us not to misinterpret him, for he as the absolute law did not come to do evil, neither to express evil, but to fulfill the one absolute law of perfect obedience, through explaining and manifesting it. He further says that the prophesies which had been given in accordance with the law should none of them be found to be untrue, but that they should all be fulfilled, that is, prevail completely and absolutely. Also that if we break one of the least of these commandments, then we shall be least in the kingdom of harmony, but if we keep them we shall prosper in harmonious expressions. Finally, He tells us that to be able to get into the kingdom of heaven at all we must

be honestly obedient in loveliness apart from appearance and deceitful imaginations.

These four references are intended to show the relation of the law as given by Moses and Jesus also, to be the same as that which is portrayed in the Star of Bethlehem, and that to keep the head of the law of obedience is to keep the law and fulfill its meaning; by this means we can all have one understandable interpretation for the whole law and all come together in one concept of God.

CHAPTER VI.

HOLINESS

THE LOVE OF LOVE.

A law of measure giving one perfect standard.

In our analysis and investigation of spiritual being, it is absolutely necessary that we have one perfect standard of measure, which must be simple and easily understood so that all people may grasp it with understanding and be able to use it to work out their life problems here.

In Isa. 35.8, we read, "And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools shall not err therein."

Holiness as a realization of good in heart is simple, very desirable, satisfying and most beautiful, and we are led by its power both consciously and unconsciously to become perfect therein.

Our Father in His wonderful wisdom and great goodness has given us an indestructible standard, the standard of holiness as the love of love, with its one Christ-meaning of life-action, love-substance, truth-perfection, which is a triune law of perfection.

All action is the living will of good; and is a spontaneous volition of Spirit to manifest the love of love as the holiness of God. It is always in its own image of perfection as the spiritual substance of Mind. It is the one true standard of infallible right as good, everliving, and without change. The substance of good all around and about us is everywhere present if we will but open our eyes and behold it, and it alone; then shall we gain the true consciousness of love from looking with intent to see love as holiness. When we stop for a moment and turn from our fury of sensations to consider how love leads us through the

awful temptation of sense suggestions, because of its attractive power of love as good, we then realize that there is a power of Mind in love; and that its one true standard is good, one eternal constructive good.

Worldly holiness as a false sense of love soon becomes human lust, that is, the going after material possessions through sensation, as the desire to possess wealth, fame, social standing, political and ecclesiastical power to gratify mortal ambition. But this is not the love of love, holiness, but the love of self, and has nothing to do with God. Of course, people who do not believe in God apart from mortality, and who are self-sufficient in their material fortification of wealth and self-will, cannot and will not understand any other good but material success alone. Nevertheless, there is one and it shall prevail. Mortal self as the direct opposite of God and His law, does not manifest constructive good, for it is the outcome of selfish suggestion as a mere sense-imagination of love.

That everpresent infinite presence of good, as the one law of perfection giving the life-love-truth meaning of all things when followed, will lead us into a realization of holiness; which is Christ's presence as real substantial love. It is the glory of sanctified good; the sacredness of purified being; not from the standpoint of outward sense appearance in pomp and show of worldly things, neither in the exhibit of force through repressive mortal laws which instill fear into the heart instead of love, for this is but an impotent and hopeless impression of power.

On the other hand, from the standpoint of one constructive good, as Christ's presence in each and every individual heart, and because of the realized presence of the testimony of the Spirit of truth within, we need no impotent idol of flesh and blood to usurp its leadership, place, presence, or power here in the earth.

The worship today of sensation, or sense appearance, as the desire to experience material show and pomp, also as the aggrandizement of selfishness, in our finer buildings, our immense wealth, our greater exclusiveness and more lavish expenditures, thereby dividing the rich and the poor in what should be God's

kingdom of unity and love, is but the foolish surface or appearance of holiness, for it does not produce a consciousness of love.

It does not give peace as a realization of good in the souls of men; it is rather a cause of fear, hate, pride, deceit, and rivalry, based upon the standard of money instead of constructive good; upon money, the root of evil enticement, and not upon love.

When we know holiness as the love of love, and not that of money, fame, power or anything material, we shall cease to be attracted to the appearances of holiness in fine gowns and any material show whatever, for we shall be content to know it by its deeds of good which come from within, and no longer give our allegiance to the standard of money.

Holiness as the second point of the Star stands for the love of love. When we begin to be obedient we are led into a concept of holiness, and when we are obedient we find holiness present also, for these two cannot be separated. Holiness is the love of being lovely, the love of loveliness. It becomes a power of Mind within us and attracts all good things and these alone. When we associate love with constructive good, then we realize that the joy of good received is our understanding of love and we are on the road to perceive love as holiness. Good received or given out is love, is holiness, and no matter how dim our understanding of this fact may be, with a very little attention we shall perceive that good is love, and that it must be developed into a strong part of our character.

An honest intent is our first requisite in procuring this most desirable quality of loveliness and with it many things can be accomplished which would otherwise be impossible.

Holiness is more than the liking of good; it is the faithful allegiance to the good from which we cannot be swayed because we know good. Holiness is the substance of both obedience and harmony and is the basis of all right thoughts, that substantial good out of which every love concept is made and expressed.

There are few of us who having experienced the joy of good received are not looking for more of the same, and should be ready and awake to recognize the source of its presence and open the way for its return that we may become more familiar

with it; and less familiar with the things which come to us from the realm of outer darkness, for these things bring confusion and doubt and are none of them good.

It is very essential that we understand just what is meant by the one standard of "holiness"; for to continue any longer with two standards, striving to harmonize both good and evil as a standard is but confusion.

We are obliged each day to choose which one we will serve; the one of death in sense concepts, or the one of life in Mind as soul experiences.

God did not make man a hypocrite, an idolator, nor a dualist, but made him without spot or blemish in his own image and likeness of Mind or Spirit, as an active spiritual mentality, that he might express this one standard of holiness as the love of love.

In Mathew 12:25, we read, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."

This saying is very significant as to that which God created as man, and commanded to walk in the one law of holiness; that he might work out his problems in perfection. We should look within our own house of conscience and see that it is not divided against itself with sense testimony and soul testimony, for such a house shall not stand. We must choose without any hesitation between these two methods of receiving information, and abide in the one or the other exclusively.

When we begin to realize that life is not a chaotic terror of confusion and uncertainty, governed by two standards of interpretation, in which both good and evil seem to prevail; but that it is rather in perfect accord with a law of good only, which can be learned and demonstrated with positive certainty, then will we awake and employ this principle of good, to manifest these right ideas as states of perfect being which overcome the evil as a terror of confusion.

All of these states of perfect being are in unison with the standard of holiness, because holiness is the very foundation of good and love.

And in the proportion to our understanding of the law will our ability to heal ourselves and others depend, also our progress in overcoming sin be made manifest.

In Matthew 12:31, 32, we read, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The Spirit of truth or the Holy Ghost as the Spirit of the perfect law of righteousness, and as the power of the principle of all right ideas, which has holiness as its one standard of measure; is that perfect law of spiritual knowing, by means of which only, we can work out our problems in living correctly. No matter just what deception we have been laboring under in sin, by means of this scientific law it can be cast out and overcome. Even all manner of sin and blasphemy shall be overcome in this way, and by means of this law. Opposition even to the Son of man and good in general shall be overcome, because of the testimony of the Spirit of truth of one standard of holiness within our conscience; which is to seal our understanding of love as all.

Now if we deny this perfect law or principle of right ideas, and blaspheme against the Spirit of truth as a law of right and good within our conscience, thereby do we deprive ourselves of the very means through which we might gain our forgiveness in the destruction of the sin. Until we turn from our willful way this sin of denying the law shall not be overcome, neither here or hereafter, not until we are called of God, that is until we learn to be attracted to the good as love.

In John 6:44, 65, we have a reference to this subject.

"No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."

"And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father."

From this saying we are to understand that no man can come into the realization of the Christ consciousness except he is born of that nature and disposition which seeks good in preference to evil; and is attracted to the good as love because of its nature; wherein he will be raised up out of the death concepts of material sense testimony, and into a living understanding of holiness as the love of love.

How can we best gain this understanding of holiness as the law of the love of love, and live therein?

We must first discover within our own heart's consciousness the one Christ-meaning of holiness. We begin with consecration as the life-action of holiness, for when we consecrate ourselves to the one perfect law through knowing obedience, we are brought into a realization of holiness. In this consciousness we find sanctity as the love substance of holiness and are sanctified therein. We are sanctified because of the power of good in this law of perfection as the holiness of love. In this state of true love are we purified through the power of its presence.

To consecrate ourselves to the one law of perfection is to dedicate our thoughts and actions in veneration and devotion unto love. *(Note these ideas upon the Star.)* Therein we learn to love and to be lovely and lovable; through looking at all times to see the good with intent to express the law of life, love, truth. Herein are we taught the sanctity which the law of holiness brings into consciousness by way of communion with the Spirit of truth, giving grace and sacredness to our being.

As we consecrate ourselves to the service of good we are sanctified therein, and our reflected image of holiness becomes purified; and the very cleanness of our hearts and immaculateness of our being is given life by virtue, as the purity of holiness.

Holiness is that substance or possession of good which is lived and made perfect, and as a head of the law we are to learn of its substance as our only possession of truth, it is to be the foundation of a sacred conscience; and is to be our realization of virtue as the purity of love which is the essential part of the whole law.

A Table of Comparison of Good and Evil Ideas in the Law of Holiness

Holiness	Consecration	Dedication		Aversion
		Veneration		Dishonor
		Devoutness		Disregard
	Sanctity	Communion		Scorn
		Grace		Corruption
		Sacredness		Profanity
	Purity	Cleanness		Filthiness
		Immaculateness		Sin
		Virtue		Vice
Wickedness	Perversity			
	Blasphemy			
	Adulteration			

HOLINESS, THE LOVE OF LOVE, VERSUS WICKEDNESS, AS A HATE CONCEPT.

Wickedness signifies the aggressive hatred of the mortal consciousness, which is an imaginary or counterfeit sense-mind. This mind has no action or ability of its own, but seeks to express its evil intent by borrowing from us the use of our God-given life-action; for this reason we must be awake and not be drawn into any such deal with evil.

Because of the law of right and good in Spirit, these illusions can be definitely discovered and avoided; their nothingness is made very apparent to us when we withhold our life-action from them. We must seek the law of spiritual righteousness that we may know the presence of the Christ and therein receive the knowledge and power to resist these false states of seeming being.

An understanding of holiness is the best way to clear out of consciousness all sense of wickedness, that we may be free in the love of love.

CONSECRATION, THE LIFE OF HOLINESS, VERSUS PERVERSITY, AS A DEATH CONCEPT.

Perversity is a mortal state of hatred which manifests no good or attachment to anything. It is not found within the law of

the Christ, hence is not real or true. Perversity opposes all good and right and is an imperfect sense expression of death. Its intent is to rob us of a concept of action in doing good, because of suggestion of bad which has no meaning apart from nothingness. Even as there is no darkness in the presence of the sun, so there is no darkness of perversity in the law of the Christ, which is represented by consecration to the law.

SANCTITY, the Love of Holiness, versus BLASPHEMY, as a Hate Concept.

To blaspheme against the law is the one unforgiven sin, for it deprives us of the one means of delivery from sin. We cannot blaspheme against the Spirit of truth in declaring an evil opposition to the good, and at the same time gain the benefit of the law's power to deliver us from this very sin. To find sanctity in the expression of the law is to be healed of all manner of sin as mortal expressions apart from the law.

It is the law of love or holiness which sanctifies, and makes pure our thoughts and acts and delivers us from blasphemy in sense concepts.

PURITY, the Truth of Holiness, versus ADULTERATION, as a False Concept.

Adulteration is a false suggestion with the meaning to defile, or to destroy; and is a careless, thoughtless mortal expression of imperfection. In God's kingdom there is no adulteration, for His word cannot be adulterated in any way; that is, nothing can be added to it, or taken from its already perfect state of being.

We must be very careful not to defile our own selfhood through adulterating the lawful thoughts with unlawful expressions of sense experiences; for these evil things seem to appear at every turn and are exceedingly persistent in their subtle suggestions.

Purity is our one safe place of abode, and we cannot afford to neglect this state of perfect being within the Christ-law.

DEDICATION, THE TRUTH OF CONSECRATION, VERSUS AVERSION, AS A FALSE CONCEPT.

Aversion is the mortal consciousness of the impotent self, from which we are to be delivered. This concept is a desire to turn from everything because of the confusion of good and evil consciousness, and it is overcome when we lose sight of self as evil. When we make up our minds to cease to look for evil appearances and turn our thoughts into the perfect channel of the law, and so consecrate ourselves to the law, shall we overcome the sense of aversion.

We must actually dedicate ourselves to serve the law of reality alone as those states of being which prevail and manifest life-action, for in these only are we delivered from expressing the false thoughts of aversion.

VENERATION, THE LIFE OF CONSECRATION, VERSUS DISHONOR, AS A DEATH CONCEPT.

To dishonor is the hate in fear because of opposition which we do not understand; the mortal concepts are all of them dishonorable because they serve self instead of the law in veneration. When we know the allness of one right law we are bound to venerate this state of perfect being in its power of good. Because of this good we are forced to release the false consciousness of dishonor; in it we would be dishonored ourselves, for we are commanded to walk in the law of honor and dedicate our hearts to it.

DEVOUTNESS, THE LOVE OF CONSECRATION, VERSUS DISREGARD, AS A HATE CONCEPT.

To disregard the law of Christ's teaching is to be left in the darkness of mortal imagination; we cannot disregard truth and right in life action, for if we do we are left in the mortal belief of the lie and wrong in death or nothingness, and do not express spiritual being.

Mortal imagination says that it is real, and it certainly seems real; but it cannot prove its reality except through the testimony

of itself, which in any law is not accepted as true. The law of good and right has prevailed against it and has the self-inherent power to prove its ability, which is sufficient to convince and satisfy us. Constant devoutness to the law will establish our spiritual consciousness and deliver us from disregard.

COMMUNION, THE LIFE OF SANCTITY, VERSUS SCORN, AS A HATE CONCEPT.

Scorn is a personification of the evil sense-mind, in an unlawful bondage to two laws which has brought confusion and fury into consciousness. When we arrive at the state of knowing one law and have therein one standard we are free from this offensive sense of fear, which is an appearance of something different from that which we think right. We must gain an understanding and love of one law in order to be free from scorn.

It is through communion with love that we learn to love the law of love, and as we know the good we perceive the nothingness of the bad as scorn, and withhold our thought from this error of expression.

GRACE, THE LOVE OF SANCTITY, VERSUS CORRUPTION, AS A HATE CONCEPT.

Corruption is a result of false thinking and acting which is manifest in material beliefs as something to be feared; we must know that truth cannot be corrupted and that the truth is the whole of being, real expression.

It is impossible to make life as presence, to cease to be present, and corrupt it with death as absence; for the seeming corruption of death is merely a phase of life's action in the process of its being. Its false sense appearance of an end concerns sense only, which is in itself imperfect and unreliable and not to be followed.

There is a heaven here in the earth for those who can realize that one absolute law is the only truth and salvation for man.

SACREDNESS, THE TRUTH OF SANCTITY, VERSUS PROFANITY, AS A HATE CONCEPT.

Profanity in all of its terrible concepts is such an apparent death thought that it does not need much effort to put it out of our house of conscience. Its very sense of viciousness is its own destroyer. It comes to us as an intense suggestion of fear because of the presence of right.

Not until we begin to be attracted to the love and good, because of the right therein, shall we cease to curse and swear, and express the animal nature in opposition to the spiritual law. Sacredness as a lawful state of being surely expresses the Christ and will give us power to serve Him.

CLEANNESS, THE LOVE OF PURITY, VERSUS FILTHINESS, AS A HATE CONCEPT.

Filthiness is the utter mortal blindness which is manifest in the acts of those who are deep in material sensations, and the old saying that cleanliness is next to godliness must be true and reveal the law of good. For to be clean is to be right and good also, and include perfect health of body as well as of mind, that we may be in peace and harmony.

Filthiness covers our thoughts about and allegiance to every form of disgusting disease and sickness, which, through its appearance holds us in bondage to fear, not because it is right and good, but because it is death, a seeming something. Often more to us in power than the perfect God.

IMMACULATENESS, THE TRUTH OF PURITY, VERSUS SIN, AS A FALSE CONCEPT.

Sin in a broad sense is believing in any material appearance, and the giving to it power as reality and good. Sin is the unlawful use of our God-given gift of life-action in thought upon material appearances of evil; we cannot help ourselves and keep from sinning if we follow this sense testimony of material impressions, because they are all imaginations of good and evil, right and wrong.

Immaculateness expresses the absolute law of one righteous good, and seeks the realm of spirit for its perfect being instead of matter. Sin is inaction of the law within our conscience, and to overcome this sin we must make active the ideas of the law.

VIRTUE, THE LIFE OF PURITY, VERSUS VICE, AS A DEATH CONCEPT.

Vice is a suggestion from the evil mortal consciousness because we have not heard the call of love and good, which bids us come into the kingdom of heaven and be at peace. The call of the Father-law of love is irresistible in its attraction to the children of Israel, because of their natural desire for the good. In this desire is an inherent power to destroy the concept of vice and cast it out as a very undesirable inhabitant of our house of conscience. Virtue is the desire of the heart for life's immortality, which it perceives to be all there is worth while.

Just how can we learn to express the ideas given in the following tables, and thereby live in the right states of being, according to the Christ consciousness as a perfect law of absolute perfection?

We must first be sure to perceive the right and good in the ideas of the law, and note their prevailing over the seeming power of their opponents.

Until we can accept the evil as nothingness, not in theory as an appearance but in fact, can we understand that evil is unreliable, that it has no power of its own, and for this reason we can be free from bondage to evil by merely reserving our thought and direct it into proper channels of the good.

When we have reached this state of consciousness we are ready to take up the following tables, which give the real and true expression of the Christ-law in its full meaning.

Beginning with the first table, we read:—

The love-substance of substantial love equals love's substantial Holiness.

This is a definition of holiness, one which has for its meaning the Christ idea of love as substance, which is the product of life and truth.

We must not forget that love is good and that good realized in conscience is our love; also that love as substance is the realization of life made perfect in truth; from this we can see how the absolute law of love is expressed in the preceding table.

Going to the second table, we read:—

The life-action of substantial love equals truth's perfect Consecration.

The life-action means the thinking soul-expression of love; this is to be and is the perfected state of consecration and gives one definition.

The following pages should be studied in conjunction with the Star.

THE TABLES IN THE SECOND POINT OF THE STAR OF HOLINESS.

TABLE ONE.

The love-substance of substantial Love equals love's substantial Holiness.

TABLE TWO.

The life-action of substantial Holiness equals truth's perfect Consecration.

The love-substance of substantial Holiness equals love's substantial Sanctity.

The truth-perfection of substantial Holiness equals life's active Purity.

Therefore the counterparts or the developed meaning of the Christ-Mind of Holiness, in the third revelation of Mind, are Consecration, Sanctity, Purity. These three ideas represent Holiness.

TABLE THREE.

The truth-perfection of active Consecration equals love's substantial Dedication.

The life-action of active Consecration equals life's active Veneration.

The love-substance of active Consecration equal truth's perfect Devoutness.

Therefore the counterparts or the developed meaning of the Christ-Mind of Consecration, in the fourth revelation of Mind, are Dedication, Veneration, Devoutness. These three ideas represent Consecration.

Table Four.

The life-action of substantial Sanctity equals truth's perfect Communion.

The love-substance of substantial Sanctity equals love's substantial Grace.

The truth-perfection of substantial Sanctity equals life's active Sacredness.

Therefore the counterparts or the developed meaning of the Christ-Mind of Sanctity, in the fourth revelation of Mind, are Communion, Grace, Sacredness. These three ideas represent Sanctity.

Table Five.

The love-substance of perfect Purity equals life's active Cleanness.

The truth-perfection of perfect Purity equals truth's perfect Immaculateness.

The life-action of perfect Purity equals love's substantial Virtue.

Therefore the counterparts or the developed meaning of the Christ-Mind of Purity, in the fourth revelation of Mind, are Cleanness, Immaculateness, Virtue. These three ideas represent Purity.

The preceding tables reveal the power of the Christ-Mind in its perfection of completeness, which compels us to know the good only and to be healed therein of all false interpretations of Holiness.

We are to know that a soul expression of these ideas will deliver us from the evil suggestion of their sense opposites. This is because evil in any form cannot answer to our demand that it reveal unto us the Christ meaning of life, love, truth. This demand alone will serve to separate the good from the evil and therein make us free from deception.

THE RELATIONS OF THE IDEAS IN THE POINT OF HOLINESS

These are the relation of the ideas within the point of the Star of Holiness, and how to study them so that they may be established in consciousness, and serve to reveal the law of love.

Holiness is the sixth stage of our understanding of spiritual being and is the third and highest within the realm of love. While it directly follows obedience in the Star, there are four intermediate stages of development between them. Nevertheless Holiness is to be considered here.

Beginning with consecration as the result of loveliness, we are led thereby to a higher concept, in which we want the absolute truth represented by science as the love of principle. Having consecration in science, we are led to understand reality as the truth of being; hence consecration to science reveals reality.

It will be seen that these ideas are the first ones in the second points of the Star in the realms of love, truth, life; and this gives us the order of progression in gaining the understanding of reality.

Next, taking sanctity as the love of holiness, we find that as we are sanctified only do we become holy and gain the law of love. Then only are we ready to know law as true spiritual being. Knowing sanctity and law, are we able to conceive infinity as the infinite life-action of being.

These three ideas are the second ones in the second points of the Star in each realm of life, love, truth; and the progressive thought in order is sanctity, law, infinity.

Next comes purity as the truth of holiness; when we become pure in heart we become orderly in thought, and having gained pure scientific thought and perceived that it is orderly then can we understand presence as infinite Mind and lose our concept of presence as space filled with material substance of destructive force.

Out of service and loveliness come a concept of consecration as the life of holiness; out of loveliness and consecration come sanctity as the love of holiness; out of consecration and sanc-

tity come purity as the truth of holiness. This gives the law of Mind in its perfect way of revelation to its children, which is that we go from one thought to another in regular form, according to the Christ way or meaning of life-action, love-substance, truth-perfection.

In the fourth revelation of Mind's meaning we find that charity and patience give us a concept of dedication, and out of patience and dedication we get the consciousness of veneration, and out of veneration and dedication comes the concept of devoutness which is the love of consecration. These are the three ideas which reveal consecration.

Out of veneration and devoutness we receive communion, and out of devoutness and communion comes grace; while out of communion and grace we understand sacredness. Thus it is that the three ideas of communion, grace and sacredness give us the Christ meaning of sanctity.

From grace and sacredness do we get cleanness, and from sacredness and cleanness we perceive immaculateness; and from cleanness and immaculateness we are given a concept of virtue.

It must not be overlooked that until we get completely around from faith to comprehension have we had one complete concept of Mind in perfection, for it takes the entire fourth circle to give Mind's perfect meaning.

We find that in the realm of love, that purity as the perfected state or truth of love in holiness is that which makes us to know that we are holy and seals our conscience therein.

Also that devoutness as the possession of love is that which seals our consciousness of consecration and makes us to know that we are consecrated to the law.

Sacredness as the truth of love seals our knowing of sanctity because of its perfected state, beyond which mind will not go.

Virtue as the life-action of purity makes us to know purity because of its action in demonstration as a positive fact of being pure.

BIBLE RECORDS AS RELATED TO THIS HEAD OF THE LAW OF HOLINESS.

THE SECOND COMMANDMENT.

With this second point of the Star is associated the second commandment.

Exodus 20:2-4. (Because) "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage." Out of the service of material sensations, into the spiritual understanding of the perfect law of the Christ. Therefore:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above; or that is in the earth beneath, or that is in the water under the earth;"

"Thou shalt not bow down thyself to them nor serve them. * * *"

When we realize our rightful state of being in Mind and not in matter, we shall not substitute images of matter as representative of spiritual being, but separate them one from the other, for one will have power as somethingness in life-action; the other lack power as nothingness because it is without action.

The supreme law of spiritual power in Mind will satisfy us, and we shall not bow down to material things because of the higher concepts of spiritual presence which we have gained through holiness.

THE SECOND BEATITUDE.

Matthew 5:4. "Blessed are they that mourn; for they shall be comforted."

This beatitude is associated with the second head of the law of holiness.

We certainly find it hard to give up our attachment and associations to material things, because of long-standing habits and the seeming necessity of these things, no matter if we have suffered in consequence of our allegiance to them and found much misery through their use.

This lesson of sorrow experience is righted when we awake to the law in all of its purity and strength to guide us aright into channels of peace, love and joy, wherein we receive comfort in their expression.

Holiness as a law of love is a very great blessing when known.

THE LORD'S PRAYER.

The second section of the Lord's Prayer is in association with holiness as the second point of the Star:

"Hallowed be thy name."

We see how Jesus included in four words the substance of holiness as the love of love, for to love love is to hallow love, and exalt it above everything in the earth. The spiritual substance of holiness as loveliness is the foundation of the whole law, for love is the law.

We are to know and hallow this character and nature of love in holiness.

THE SERMON ON THE MOUNT.

In Matt. 5:21 we begin to hear about those things which oppose holiness, especially those things which blind and darken our concept of the love of love or loveliness.

Jesus recites the commandment that whosoever shall kill shall be in danger of the judgment; and by judgment is meant that good is already chosen above evil. Jesus goes further, for he says, "Whosoever is angry without a cause *(and there is no cause or excuse for anger at any time)* disobeys the law of holiness as loveliness; and whosoever shall criticise his brother, saying Raca *(vain fellow)*, is led away from the law; but whosoever shall say thou fool is manifesting hate *(the direct opposite of love in holiness)* and he shall be in danger of the fire of fear."

Next Jesus sums it all up in telling us just what to do, for he says that when we bring our gift to the altar, our gift of an ability to think spiritual thoughts as states of being, and lay them upon the altar of holiness as its perfect law, that if we sense hate from any source we are to go and harmonize

this discord before we shall be acceptable to the law or be able to understand the state of holiness.

In this hate concept, no matter in how subtle a way it is manifest, we are evil in it, and he says for us to agree with our adversary of truth while we are in the way of it; that is, at once, and to do it quickly before it reacts upon us as a mighty power to prevail and punish our disobedience. If we do not we shall be cast into sorrow and suffering and shall have to pay the full penalty of our sin.

Herein is hate shown to be the most active opponent to holiness and that holiness as the state of loveliness is that which is referred to.

Next comes the vice of sensuality, against which Jesus urges the most desperate methods. He says that a look with intent of lust is sin already. He says that it is profitable for us to lose an eye or hand, even any organ which leads us into sin, rather than keep it to our destruction. Adultery, as that adulteration of anything which is pure and perfect, must be avoided at all costs. Sensuality is the second sin which especially opposes holiness.

Again we are told not to swear at all; that is, by our own authority we must not assume the power which belongs to the law alone. We cannot control it, but must understand that it is by its great mercy that we live in it; and we are cautioned by Jesus to see to it that we walk in the law and acknowledge its perfect way with an aye, aye, to its ruling; also that we deny self with a nay, nay, for whatsoever departs from this ruling opposes the law and manifests evil.

These four references are intended to point out the relation of the law given in the Star to that given in the sermon on the mount.

CHAPTER VII.

HARMONY

THE TRUTH OF LOVE.

A law of Completion which seals our knowing.

To understand is to realize truth's perfection.

To know is to have the presence of constructive good in heart.

To understand and know is to realize and accept the life-love-truth-meaning of good as all and final.

All humanity are asking this question, "What does it mean to know?" "In what way can I obtain a soul experience of knowing, and know that I know, because I know just how and why I know?"

This subject is best explained by giving a definite illustration, thus calling to mind already existing states of knowing, from which we can go on and on unto the full attainment of knowing our God-given dominion of harmony, and therein overcome all sense suggestion of imperfect truth.

In explanation let us take an example of knowing so simple and so universally known that it will express plainly just what to know means. For instance, 2 times 2 equals 4. It is the fact of knowing which we are to grasp as a realization of good in heart, not the fact of its being 4 alone, but the whole intent of perfection in the complete idea as meaning good.

If to know consists in discovering and accepting the life-love-truth-meaning of good in all things as ideas, we can say at once that we have found the good which is manifest in the perfect and complete idea of 2 times 2 equals 4.

It is a realization of its complete perfection and permanent good to which we hold fast; for this good as God's presence has within it an inherent power to draw us to it. It is this

consciousness which constitutes our soul experience of perfect knowing.

Our fact of knowing is the fact of finding the good as God within our own heart's conscience; and it is this same knowing which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

In this light of knowing let us find more light, more knowing, for if any one should suggest to us that 2 times 2 equals 7 we would not be disturbed thereby nor offended thereat, nor would we change our perfect allegiance to the 4. And why? Because we know that both good and right are manifest by the 4. It is because we have found the good and right in the 4 and understand that good's one meaning is life-action, love-substance, truth-perfection, and that there is no good anywhere to be found but this one.

In past experiences we have persistently labored with this idea, and through the life-action of thought produced the good in it, and then continued within the consciousness of this good because we liked it, and until an enduring and perfect state appeared to us. Right there we knew, because of the power of the perfection in its harmony. Its loyalty to us was revealed as being always ready to manifest its particular good in perfection, in which we may have absolute confidence. Because of this whenever we figure up our accounts we do not use 5, 7 or 9 in the place of 4, for we know the truth to be 4, and this perfect knowing is not assailable by any sense suggestion.

Herein do we discover that because we know the 4 are we absolutely protected from the erroneous suggestions of other numbers which come to us from outer darkness as being just as good or even better, and it is because we know, that these have lost their power over us to deceive and confuse.

Again, because we know 2 times 2 equals 4 do we discover that we cannot know it to equal anything else; and therefore we rest in peace and harmony. This fact once known is our power of freedom in knowing and it is our absolute protection from sense suggestions of error.

Now it may be contended that the complete idea of 2 times 2 equals 4 is an idea of an absolute science, and because of its absoluteness it may be known perfectly and without doubt, because it can be proven, but that the ideas of obedience and harmony cannot be so known.

Still Jesus said that they could be so known, for he said: "Ye shall know the truth." Again he commanded us to be perfect even as our Father is perfect, which cannot be in any less degree than perfection. Now when these ideas are presented to you aright in the perfect Christ-meaning and according to one absolute law, then you shall know also, and more, you shall know that you know, and you shall know just why and how, because they can be proven, and when known will make us free from their opposing errors.

There is little difference in the form of these two statements (*2 times 2 equals 4*) and (*The life of love equals obedience*). Both can be committed and learned perfectly, because complete and perfect, and when known through practice will produce good every time.

This knowing is to make us free from sense suggestions which oppose the one perfect state of being, thinking to change it.

In this same way are we to learn that the truth of love equals harmony, and be at peace. But not until we have proven this fact will we get the result in knowing; nevertheless it is there as a power of Mind and can establish our consciousness in perfected love, which is harmony.

These ideas and their Christ meaning are reduced to table form, which are just as perfect as the tables in mathematics, and just as useful and applicable to our problems in living; and are all portrayed in the diagram of the Star of Bethlehem and may be learned therein.

When this ever-present law of perfection is presented to us aright, then shall we arise and understand, just as Jesus said that we should, for if any one should say to us, 2 times 2, and stop there we should not be satisfied, because of a sense of

incompleteness and imperfection. And until we arrive at the understanding that it is 4, thereby getting the complete idea in truth, we are helpless and under the influence of sense suggestion, and all that we have with which to complete this idea of 2 times 2 is that great mass of false interpretations which we have experienced in past years through the deceiving and imperfect senses. This sense comes to our rescue with anything that it first picks up from 7 to 11, and offers it without thought or reason, for it has none to give. But when we gain the understanding that it equals 4, through having proved it, we are no longer in doubt, fear or confusion, because we know.

In the same way, we have been told to live in harmony, when we did not know what harmony was, according to the Christ-Mind; for harmony is the truth of love, true loveliness. Because we did not know that harmony was loveliness perfected we were at the mercy of sense suggestion, which immediately assumes to supply a meaning; and when through sense appearance we behold our neighbor casting out of the home his son for the sake of harmony we are not satisfied, for there is no harmony manifested. Not until the true love of harmony comes into the hearts of both father and son, perfecting their loveliness, will any harmony appear, for harmony is the truth of love. And in the day that they gain this concept will both become free from their error.

FURTHER FACTS OF KNOWING.

Obedience as the life-action of love, because of its active intent, is bound to produce something as the substance of realized good within our hearts. This constitutes our loveliness as holiness in us; we abide within this love substance of holiness because we discover an irresistible attraction therein as the power of good. When we abide therein and make this place of good our one place of habitation, we find that the active life therein continually produces one state of good, which is our realized love. And that it is the same one perfect thing of perfection which is to become our harmony, our true and perfected state of love.

In this state of perfection is our knowing to be completed, for it is a realization of complete perfection alone which truly satisfies, and is final from the testimony of the Spirit of truth.

Therefore all ideas in Mind symbolizing love's substance as constructive good are fulfilled and our knowing sealed in consciousness because of the presence of truth's perfection; that is, all love as constructive good becomes all powerful when perceived as perfection.

Now, just how may I learn to love and live in perfection?

We begin with life as the action of Mind; in other words, we begin by thinking right thoughts only—that is, the declaration of a heart's desire with intent to live a state of true being, according to the Christ-law of life-love-truth-meaning of good.

At all times God speaks to the children of Israel and says unto them: "Walk before Me and be ye perfect." Jesus repeated it, for he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

To walk before our Father and be perfect means to express His perfect thoughts as ideas or states of spiritual being, and to express their spiritual meaning of life-action, love-substance, truth-perfection only.

We shall then begin to live with good in the temple of good, and to learn of a sure and immortal state of perfect being, and as we know shall we go no more out.

As we declare the good with the intent to be good and become obedient to the law of supreme perfection shall we be led to know another idea in close touch with the one which we have been declaring. This is the scientific way to learn to love and live in perfection, for we are led from one idea to another, according to a perfect law of Mind.

When we learn to pray without ceasing, that is, to declare these ideas systematically and commit them to mind, realizing their life-love-truth-meaning as all power, it will be a convincing state of being which compels us to know. These are the attraction of good, the unassailable power of truth perfection and the demonstrable certainty of life's action.

Then shall we be led into knowing just how to love and live in perfection, through Mind power.

When we begin to do—that is, to live these Christ ideas in mind as desires or intentions of heart—we become kindly and gentle at all times and places, and under all conditions, and learn to love our neighbor as ourselves, because we see all things to be within the law. When we do a kindness to anyone we must not forget to rejoice with them, for it is our command; indeed, it is our rightful service, and, more, it is our privilege and way to learn how to love and live in perfection, and as we persist in our rejoicing shall we learn more and more that love is good.

We shall not have to practice long before we discover the way and see the result of our efforts, for every right idea once learned is a sure barrier against some evil suggestion which is to free us forever, because we know, and know how and why we know, that the good is all and final.

How can I learn to express Harmony and abide under its influence and government and through it be made free from fury and confusion?

Without the perfecting experience of the two preceding heads of the law of obedience and holiness, we cannot know or express harmony at will through a dominion of thought in Mind. But having attained unto a realization of loving loveliness, and being able to express it as a live, active soul experience within, we are sanctified thereby and purified therein; bringing to pass an understanding consciousness of peace as the love of harmony. This is the beginning of our knowing.

When our heart's desire goes out to the things of harmony in love, and we really seek with all our might to find it, we get a clear, strong perception of the ever-present infinite presence of the law of constructive good. Following this comes to us a realization of that true state of the law of perfect trust because of perceived spiritual perfection.

That active state of peaceful thought in expression of good is the power of the law which we can surely trust. It reveals a state of quietude, and is an acknowledged state of the pres-

ence of the law, the Spirit of reality and power. Herein have we found good in the secret place of knowing.

Peace as the love substance of harmony when realized as a soul experience of substantial good leads us into unity and unison with perfect good; the oneness, union and agreement of perfection. All of which we can learn to express through constantly declaring them.

As a final state of understanding comes freedom as the life-action of harmony, the one active state which seals our knowing within the realm of truth perfection. For freedom as liberty from confusion and the soul's rejoicing because of the presence of health in perfect action of body and mind is the proof of harmonious being, the work of which is done by the active Mind in manifesting its law of prevailing good.

Again, just how do we get this understanding consciousness of the Christ-law of perfection, and know? And through knowing just how and why we know, be made free from confusion? How can we attain this scientific law and demonstrate it with certainty through the power of mind?

First, we must recognize that harmony is the perfected and finished state of loveliness, and that if perfected in us it must have required the diligent use of our God-given gift of mind. It is to be an ability to think and to declare with the soul a realization of progressive steps or thoughts in the understanding of Mind's perfect being; which is to be a developed state of spiritual expression through a perfect method of mental revelation.

Let us begin with the acknowledgement of the presence of a supreme law of perfection. When this is realized in heart we find present with it an idea called faith or trust, which is a spiritual sense of our connection with the law. Our perfect faith in this law comes from its loyalty to us, for our loyalty to it must be the image of its loyalty to us, hence our perfect faith. But our loyalty to have being must be active and take on the form of service as a soul's expression of perfect allegiance to the law. Out of this state of consciousness will

come another, which will express love in perfection, as loveliness the true state of obedience.

These states of being have been a progressive growth or expression in consciousness and constitute our living action within Mind.

Beginning again with this learned expression of obedience in the first point of the Star, we find that in the loveliness expressed have we consecrated ourselves to love as holiness; and why? Because we reached the state of love in our loyalty. This thought of loveliness held fast to and practiced in heart honestly will sanctify us, thereby revealing the substance of holiness. We must practice this state of consciousness until sanctity becomes a reality within our hearts, and it is possible because of our dominion of mind as an ability to produce spiritual states of perfect being. This indisputable power of the thinking soul has the ability to produce or reveal its own being in perfection through mental action.

Therefore when we have established a state of realized sanctity within our conscious being we shall find purity there also; for the purifying influence of Spirit at work cannot help but express itself in the law.

We will have prepared ourselves to experience a state of peacefulness as the beginning of harmony; for our thought in love has reached its third state and is being perfected. Our trust and faith is much strengthened, for we now have them firmly established and rest in sweet repose and quiet.

We know the power of mind to be able to do these things and our ability through its use to establish a state of perfect being in the soul.

Then comes rejoicing because of the power of mind's action to live constructive good and reproduce God's thoughts in perfection as states of being in mind. This reveals unto us our way of freedom, and with practice we come into a realization of our authority and dominion over all sense testimony which opposes the perfect law of Mind.

As a last state of realization within the realm of love we find freedom, that perfect consciousness of harmony which seals

our knowing, because of being active in doing—that is, in living a state of being free. When we have accomplished this route of mental action we have gained a concept of the ideas of love which are our rightful inheritance and possession, after which we come into a state of health and peace, through the joy within mind and body.

A Table of Comparison of Good and Evil Ideas in the Law of Harmony.

Harmony	Peace	Trust		Suspicion
		Quietude		Agitation
		Amity		Animosity
	Unity	Oneness		Divorce
		Union		Schism
		Agreement		Contradiction
	Freedom	Liberty		Obligation
		Rejoicing		Sorrow
		Health		Disease
Discord	Offense			
	Division			
	Bondage			

HARMONY, as the Truth of Love, versus DISCORD, as a False Concept.

Discord is mortal confusion because of not understanding harmony. It comes from false imagination, apart from the law of orderliness. When we abide within the spiritual law of perfect thoughts which are states of true consciousness we escape the confusion of discord. Discord is a falsehood, for there is no discord in perfect principle, and principle contains all that there is about anything. Discord is evil imagination, be it of mathematics, music, or thoughts as states of spiritual being; any evil imagination about anything whatsoever outside the law of truth has no reality or being and hence is discordant in thought action.

Discord as a mortal concept is one of wrong and should reveal the fact of unlawful use of our dominion of thought ac-

tion, from which we must at once retrace our way into lawful thoughts within the perfect ideas of good and harmony.

Discord is a false mortal interpretation through the testimony of sense about some condition of material appearance; it is a testimony of confusion and in this way do we sense discord —none of the sense testimony is apart from discord, and not until we come to know the law and abide therein will discord disappear.

PEACE, THE LOVE OF HARMONY, VERSUS OFFENSE, AS A HATE CONCEPT.

Offense is the sting of self consciousness, because it is an unlawful state of being apart from God as the law of good. When we get away from self as a power and right and know the law in which we have being then we are released from this state of selfishness called offense.

The offensive self is no longer believed to be something worthy of defense, but is known as an unlawful false appearance through the action of sense-mind instead of lawful mind. Offense is certainly no part of the perfect law of peace, and gives us no good state of being in which is life action. Therefore we have no right to offense, neither to be offensive to others, for peace alone will bring us into touch with heaven.

UNITY, THE TRUTH OF HARMONY, VERSUS DIVISION, AS A FALSE CONCEPT

Division is destruction; for unity within the law alone is strength. No number of evil, aggressive, selfish beliefs outside of the law of good have any strength at all, for ten thousand times nothing is no more than nothing. Right ideas are united into one vast sea of intelligence, filling all space as a law of presence, which is known to us and conceived by us as a power of Spirit in the right of law. This is not divided against itself, neither can the mortal sense of division assail it in an effort to gain recognition. Unity is the power and might of spirit and is ours also to have.

FREEDOM, THE LIFE OF HARMONY, VERSUS BONDAGE AS A DEATH CONCEPT.

Bondage is the false concept of impotent might, as if strength could be weakness. When we abide within the mortal thought or sense-mind we discover its limitations and impotence; that is when we use our God-given action of life in mind upon the impotent suggestions of sensations, therein we are held in bondage to mortality. But when we arise into the expression of the Christ-law then we find ourselves free.

All mortal sensations are bondage and impotent, while all spiritual thoughts within the law are freedom and peace. To recognize mortal laws is bondage and fear, but to understand spiritual law is freedom.

TRUST, THE LIFE OF PEACE, VERSUS SUSPICION, AS A DEATH CONCEPT.

Suspicion seems to be a thought, but is not a thought, for nothingness is that which it is intended to express, and we all know that nothingness cannot be thought, known or expressed.

It suggests the absence of truth as nothing, without substance or being; therefore it is a false thought or belief, as an inaction of mind.

Suspicion is our concept of mortality, and we well know that we cannot trust it because we cannot think it as something, and it being unthinkable cannot be known. We find that we can trust the perfect ideas of the law, for they express right states of being which can be thought, known and understood.

QUIETUDE, THE LOVE OF PEACE, VERSUS AGITATION, AS A HATE CONCEPT.

Agitation is a false concept through material sensations. We experience these things and fear them because we do not understand them. This fear is the false interpretation which destroys our quietude.

We must learn to give the one interpretation of the life-love-truth-meaning to things then we shall not be agitated.

When we learn of the quietude and certainty of right expression in the law, our falsity in mind will be eliminated, which will be greatly to our profit, for agitation hides our concept of quietude.

AMITY, THE TRUTH OF PEACE, VERSES ANIMOSITY, AS A FALSE CONCEPT.

Animosity is resistance because of offense, and both of them are illegal and useless because outlawed as mortal fury. They cannot be thought, neither known as states of being, for they are false in intent and nature.

Animosity acts as a blind to us and keeps us from seeing the friendship which otherwise might exist greatly to the good of everyone. The good is ever in our midst, if we will but open our eyes and see it instead of the fury of falsity, hate and death.

Animosity is a common mistake and is caused by envy, selfishness and common meanness or fear of the good; we should arise above this error.

ONENESS, THE LOVE OF UNITY, VERSUS DIVORCE, AS A HATE CONCEPT.

Divorce is a mortal state of fear, which represents the carnal mind in its seeming action of right as self-justification. It is death in opposition to unity, and a division in which there is no strength, neither health nor action of life. It is an imaginary state of temporal being which seems good and right, but it is opposed to unity and therefore cannot be according to the law. It manifests no love, and we are commanded to walk in the Law.

Divorce is false in its intent and purpose, and has no meaning of good except the mortal interpretation, which is "anything that pleases me."

UNION, THE TRUTH OF UNITY, VERSUS SCHISM, AS A FALSE CONCEPT.

Schism is a false mortal concept of disunion. It is the result of intrusions of falsity into our thoughts which make laws in opposition to the one righteous law. Mortals establish a church and think to make it stand because of dominating and repressive church laws, which repressiveness make the hearts of its members to fear the church power, and thereby hide love from them. A member who obeys the absolute Christ-law of love is accused of schism and cast out from the political organization as a church, in which the church does not express love and is itself a schism of the Christ-law, because of its mortal imaginations as repressive laws.

AGREEMENT, THE LIFE OF UNITY, VERSUS CONTRADICTION, AS A DEATH CONCEPT.

Contradiction is giving to opposition the force of mortal action, and therein judging from a mortal standpoint of self. We do not have to contradict error when we learn of its falsity, for it is already put down and out forever. Our Master said that he had overcome this falsity and it was done for our sakes, therefore we are commanded to walk in the law.

We do not have to call anyone a liar, for if he lies he is one without our calling him one, and if he is not our calling him one won't make him a liar. When we learn to abide in the law we lose the habit of looking for trouble and cease to contradict our neighbor who differs with us.

LIBERTY, THE TRUTH OF FREEDOM, VERSUS OBLIGATION, AS A FALSE CONCEPT

Obligation is a false sense of fear because we think that we are in bondage to some person through being indebted to them. We take on the sense of servitude, and, forgetting the freedom of the Christ-law, we abide in mortal fear of what men shall do unto us.

We cannot understand the mortal sense of obligation, for it is fear, and is intended to blind us from a sense of love. But

when our thought is directed to the Saviour, our sense of obligation has a very different interpretation; it is not one of fear because of a possible injustice from mortal greed, but one of trust and love because of knowing that it is absolutely just and right and true.

REJOICING, THE LIFE OF FREEDOM, VERSUS SORROW, AS A DEATH CONCEPT.

Sorrow is a vicious, blinding concept of mortality which hides the Christ-love from our hearts and leaves us in the dark without hope or peace. We think that we have a right to sorrow, and evil tells us that it is wicked not to sorrow. But sorrow is not found within the law of the perfect Christ righteousness, and we are commanded to walk in it alone.

We have no more right to express sorrow than we have to express any other death thought which kills our concept of love, hence we must get away from these evil suggestions which strive to drag us down into death and hell.

Sorrow is the result of a past hypocritical teaching which is ignorant in worldliness, not knowing the Christlikeness of love.

HEALTH, THE LOVE OF FREEDOM, VERSUS DISEASE, AS A HATE CONCEPT.

Disease is a falsity which we have no right to possess, and would not possess if we did not think about it as we do about sorrow, which is that we have a right to disease, also to suffer because it is good for us. That is, that out of the hell and fury of disease come good for our souls. If this is so, about where does God and His goodness come in? Our Master said that we could not pick any good fruit from an evil tree. We must begin to follow the Christ-law in its purity and learn of the good therein, that we may overcome the evil sense testimony and its lie of disease as right and just.

Having expelled from consciousness the hold which evil thoughts had over us because of our fear of material conditions,

then are we ready to look into the fact of the Christ's goodness, as all which we can have and which is worthy of use. These right ideas as states of spiritual consciousness which are represented in the following tables are not, however, readily understood until we have given up our fear of anything and of everything; in fact, given up a concept of fear, for they are all of love and love alone.

These tables are intended to be studied with the intent of seeing the Christ meaning in them only, which is the life, love, truth of them. Their action in all of its living immutability is the one substantial ever-present now of perfect being, uncontaminated with any death, hate or false concepts.

THE FIRST TABLE IS AS FOLLOWS:

The truth-perfection of substantial love equals life's active Harmony.

Study this table until you can perceive the Christ meaning of this state of being in Harmony, for this is a definition of harmony, giving its truth, love and life meaning. This meaning is that in which we are commanded to walk that we may learn to know the Christ in all phases of Mind-action-substance-perfection, and in this alone.

THE SECOND TABLE.

The love-substance of perfect Harmony equals life's active Peace.

This is a definition of peace, the one Christ definition or its meaning in love, truth and life. Peace is the love of harmony, and when we love harmony we will find that it represents peace.

The work with these tables will teach us to abide in the law and will eliminate the habit of including evil as a seeming necessity in presence, from which we are so earnestly striving to eliminate the erroneous concepts which cause us to fear.

The following pages should be studied in conjunction with the Star:

THE TABLES IN THE THIRD POINT OF THE STAR OF HARMONY.

TABLE ONE.

The truth-perfection of substantial Love equals life's active Harmony.

TABLE TWO.

The love-substance of perfect Harmony equals life's active Peace.

The truth-perfection of perfect Harmony equals truth's perfect Unity.

The life-action of perfect Harmony equals love's substantial Freedom.

Therefore the counterparts or the developed meaning of the Christ-Mind of Harmony, in the third revelation of Mind, are Peace, Unity, Freedom. These three ideas represent Harmony.

TABLE THREE.

The life-action of substantial Peace equals truth's perfect Trust.

The love-substance of substantial Peace equals love's substantial Quietude.

The truth-perfection of substantial Peace equals life's active Amity.

Therefore the counterparts or the developed meaning of the Christ-Mind of Peace, in the fourth revelation of Mind, are Trust, Quietude, Amity. These three ideas represent Peace.

TABLE FOUR.

The love-substance of perfect Unity equals life's active Oneness.

The truth-perfection of perfect Unity equals truth's perfect Union.

The life-action of perfect Unity equals love's substantial Agreement.

Therefore the counterparts or the developed meaning of the Christ-Mind of Unity, in the fourth revelation of Mind, are Oneness, Union, Agreement. These three ideas represent Unity.

TABLE FIVE.

The truth-perfection of active Freedom equals love's substantial Liberty.

The life-action of active Freedom equals life's active Rejoicing.

The love-substance of active Freedom equals truth's perfect Health.

Therefore the counterparts or the developed meaning of the Christ-Mind of Freedom, in the fourth revelation of Mind, are Liberty, Rejoicing, Health. These three ideas represent Freedom.

The preceding tables represent the Christ-Mind in its completeness and perfection, and are given in such a form that we can know how and why we know that the Testimony of Spirit to our spirit is true.

The object of these tables is to establish certain right states of realization in consciousness which are to be our guide in life action.

Through them are we to become acquainted with the Christ-law of perfection and learn how to use these states of true being in the progress of experiences here in the world.

When we learn to use them we will ask of evil to give an account of itself according to reality in the law, which it can not do because evil is but a suggestion, nothing more, and has no being or substances with which to answer, and when we discover this fact we shall be free from fear.

THE RELATION OF THE IDEAS IN THE POINT OF HARMONY

Next come the relation of the ideas of this point as states of spiritual consciousness, for we must learn just how to study and use them in our living and prevailing against errors.

Harmony is the eighth stage of spiritual development and perception, and is next to the last and final step of understanding the power of Spirit.

While it follows directly beyond holiness, nevertheless there is one stage of development between them.

Beginning with peace as a result of being pure in heart, we are led into a higher state of understanding substance in infallibility as an unchangeable law of good. Having these

two established we are able to receive demonstration, and know just what it is and how to demonstrate our problems.

It will be seen that these are the first ones in the third, sixth and ninth points of the Star, and are the related ideas in the realms of love, truth, life. They give the order of perception in demonstration, which is peace, infallibility, demonstration.

Next, taking unity as the truth of harmony, we find that as we gain a consciousness of our oneness with the law are we able to realize what control means and possess it in fact. We become sagacious in all of our acts, because it is not we ourselves who does the works, but the power of the law.

It will be seen that these ideas are the second ones in the third point of the Star in each of the realms of love, truth, life, and that they express the order of growth or progress of spiritual thought to be unity, control, sagacity, in our concept of sagacity.

Next taking freedom as the life of Harmony, when we become free from mortal bondage and learn that mortal imagination is not worthy of our allegiance, then we are able to understand the meaning of power, by abiding in the law, which is power; and then we come into the possession of real knowledge, which is true being.

These are the third parts of the third point of the Star in each realm of life, love, truth, and they express the order of growth in understanding knowledge to be freedom, power, knowledge.

Out of the presence of purity and sanctity is peace revealed; and from the concept of purity and peace do we receive unity; from peace and unity we come into freedom. This reveals the ever-present power of mind to make us know through being free, for freedom seals our knowing of Harmony.

Out of immaculateness and virtue comes an understanding of trust; and from virtue and trust is quietude revealed; from quietude and trust comes the concept of amity; and it is the thought of amity which seals our knowing and compels us to realize that we are peaceful.

From quietude and amity comes the concept of oneness, and from amity and oneness is union revealed, and then from oneness and union comes agreement, which seals our knowing of unity.

From union and agreement comes liberty, and from agreement and liberty is rejoicing made manifest, while from rejoicing and liberty comes a concept of health; and it is health which makes us know freedom.

This completes the ideas of the realm of love as far as the fourth development of Mind's meaning, but we need not stop here, for the way is open to all to proceed as far as it is within their power to go.

These ideas of the fourth development give a greater expansion of thought than the ideas of the third revelation, and so it goes on from one circle to another in an ever-increasing number of ideas of Mind's meaning, which gives us an undefiled language of real purity and cleanness.

BIBLE RECORDS AS RELATED TO THE LAW OF HARMONY.

THE THIRD COMMANDMENT.

Under the third head of the law is associated the third commandment.

Exodus 20:2, 7. *(Because)* "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage." Out of the mortality of the children of Jacob, into a concept of the spiritual mentalities of the children of Israel. Therefore:

"Thou shalt not take the name of the Lord thy God in vain, * * *

To take the name of the Lord is to realize His name and know it as a soul experience of His character and nature, which is expressed in the law of harmony as the truth of love.

To understand in consciousness the perfect authority of good and realize its unity with our being is certainly not a vain knowing on our part, for a thorough understanding of the infinite power of good with an ability to express it is our one way to find peace, love and joy.

This consciousness of harmony as the expression of peace, unity and freedom meets the requirements of the third commandment, because they are the intended meaning of God as a name, a law of perfect love; they certainly convince, satisfy and make us to know God's law of right, which is not a vain thing to have, but a very great blessing.

THE THIRD BEATITUDE.

In Matt. 5:5 we read the third beatitude, which is applicable to this third head of the law in Harmony:

"Blessed are the meek; for they shall inherit the earth."

Surely the materially ambitious and those who push themselves forward in the possession of worldly things of matter meet with a great deal of opposition and strife from haters as the expression of the animal-sense-mind, and seldom gain anything aside from confusion and the fury of material wealth. But a great blessing comes to those who are able to humble this animal-self and exalt the law of the perfect Christ in all ways of life-action, love-substance, truth-perfection, for in it they shall see clearly to gain the spiritual things of wisdom and harmony as the good things obtainable here in the earth.

Humility in action, in loveableness and cheerfulness will surely draw people unto us, and it will gain of the very best of their service. The harmony of love's presence expressed by any one will be a great joy to all who come in contact with it, and these same people will leave their best thoughts and actions as well as their goods in the presence of loveliness, gentleness, cheerfulness, etc., that they may be a blessing to them, and coming under the influence of love bring peace, true possession.

THE LORD'S PRAYER.

In the sixth chapter of Matthew, verse 10, we read the third section of the Lord's prayer, which is in association with this head of the law of Harmony as the truth of love:

"Thy kingdom come."

Thy kingdom as the truth of love, the perfected state of love in harmony. This perfected love come upon the earth and be

made manifest here and now in the form of spiritual harmony; that all people may come together in this one state of perfection and be at peace with each other and the world.

God's kingdom as the law of love is that which will bring people out of the Egypt of material sense suggestion into reality, and the good of a righteous life in the true spirit of things.

THE SERMON ON THE MOUNT.

In Matt. 5:38 Jesus continues his teaching and explains the law of harmony to be an absolute ruling of Spirit, which does not compromise with mortal man's ways. Herein he begins to reverse the law of Moses, which reads an eye for an eye and a tooth for a tooth; this justice is an exchange of evil to both and therein is not justice, as the truth of right or good, for there is no good in either one. But Jesus says to resist not evil, with the evil mortal sense of justice, which so subtly covers real justice of the spiritual law. He says that no matter how much evil appears unto us that we must stand firm in our expression of the good only.

Jesus says for us not to "resist evil" with self power, but to overcome it with expressions of love. Again he says to "resist evil" with good and expressions of love, and it will flee from us; these statements are one in meaning and are according to an absolute law of one perfect way.

In verse 43 he reverses the law of Moses again, wherein we are commanded to love our neighbor and hate our enemy; but Jesus says to love, and to love our enemy as well as our friend, for love is the absolute law.

There is nothing else which we can do. He makes it very explicit in the following verses that we are always to love under all circumstances, that we may be truly children of love expressing loveliness as the substance of obedience. Then he points out the Father's love as an example for us to follow, because he says that the Father sends His rain upon the just and also upon the unjust and makes the sun to shine upon the evil as well as the good and obedient, and we must be like the Father in order to be His reflection and image.

Jesus says that if we love only those who love us that there is no reward in this, no reward of having resisted the evil of not loving, which reward is the love expressed. Jesus says that the publicans, those of the mortal consciousness who live in the expression of good and evil, do this kind of loving those who love them, but for us not to be like publicans. Then he commands us to be absolutely perfect, even as our Father is perfect in His expression of the law of love as harmony.

CHAPTER VIII.

RIGHTEOUSNESS

THE LOVE OF TRUTH.

The Law of Perfection as the Will of God.

The Unfolding of the Law in the Diagram of the Star of Bethlehem.

The original Star of Bethlehem, as an illuminating and guiding light, led the shepherds and the wise men to the Christ child, who came into this world to give unto mortals his life of perfection in exchange for theirs' of imperfection. To-day there has come into being another star as a diagram of the law of the word of God which reveals the relation and association of the Christ ideas as states of spiritual being in Mind, which are reflected in us as states of consciousness.

This diagram also is to be known as the Star of Bethlehem, "The light within the house of bread." For it will lead men into a knowledge of the Christ-Mind in its absolute perfection; and this is true about it, if it is God's will that it should appear, then no human power can overcome it, but if not then it shall not prevail.

When the Christ was upon the earth represented in the flesh he said, "The Father and I are one." Also, "I am the way, the truth and the life: no man cometh unto the Father but by me." Herein is the law of righteousness revealed, for when we take away from Mind the Christ-meaning of the supreme law of life, love, truth, we have eliminated the very means by which alone we can obtain an interpretation of Mind and understand it.

For apart from the life-love-truth-meaning of Mind there is none to be found which we can understand, because the life-action, love-substance, truth-perfection interpretation covers every phase of Mind being that can be conceived.

This reveals a demand of the law which is everywhere present and must pertain to every idea of Mind; which is, that three ideas shall be given as substitutes for the life-action, love-substance, truth-perfection-meaning in order to reveal the perfect Christ-law in ideas as things.

Therefore, in the same way that the Father and the Christ-meaning of the Father are one—that is, the Father and His will or law are one—so also is the Christ and the Christ-meaning one, as given in infinite ideas of the law of absolute perfection.

"I am the way, the truth and the life." Herein is the law of Mind established, for if Mind requires three other ideas to give it meaning, then every idea of mind in every integral part as a unit of truth must follow the same law, hence the way must be through Mind or Spiritual ideas as states of consciousness, and the truth must be these states of spiritual being as a law of perfection; and the life must be their active expression in conscience, all of which is the Christ-meaning of God.

"No man cometh unto the Father but by me." This must mean that no man can gain an understanding of the Father except through the Christ-meaning as given in infinite ideas of life-action, love-substance, truth-perfection, for this law of perfect idea entities represents the Christ-Spirit of infinite goodness and love.

The portrayal of the principle of perfect idea entities as given in the Star of Bethlehem reveals our true consciousness as living within the Christ-Mind, wherein alone there is understanding and knowledge.

When we awake to the realization that our life and its living is a state of spiritual being alone, as an active mentality, governed and controlled absolutely by this absolute law of righteousness which expresses the will of good in its life-love-truth-way, then we shall find our real selfhood in the image of Christ's perfection.

From foregoing chapters we already know that this law is applicable and practical in its use here and now, and that it will prevail against every error when known; also that it can be surely and certainly learned in perfection and used scientifically to

work out our life problems, and thereby gain the protection which comes with knowing these ideas as laws.

When the day comes in which we arise and know that we are not material, but are spiritual mentalities only, because we live in mind only—that is, within the soul expression of these right ideas, and that when expressing them we are like them and are them expressed, and that there is no power anywhere that can destroy this expression when once known, for it is supreme in its perfection—then we shall come into our God-given dominion and be master of ourselves and all conditions around us.

This law of righteousness as portrayed in the Star of Bethlehem expresses the allness, presence and power of Mind as seated within our secret place of knowing, and herein only is it to be found and understood.

Many minds have supplied many interpretations for the law of righteousness as one truth; but regardless of this the law itself is still one perfect state of being, which has one perfect meaning as that of life-action, love-substance, truth-perfection for all things within the universe.

When the time comes that we all know this fact of one meaning and use it exclusively, then shall we all come together and be of one mind in one place of conscience, and be at peace with each other.

Our own laws will be laid aside as very unprofitable, and the one law of the Christ righteousness will be substituted for them and will be found to prevail in manifesting good always.

In Matt. 12:30 we read, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

He that is not heart and soul in the expression of the Christ law of righteousness, giving his absolute allegiance thereto, is against it, for there is no dishonest honesty, no imperfect truth and no divided allegiance which has or can have any real being. He that gathereth not true knowledge through expression of the ideas of this law of one righteousness in its life-love-truth-meaning alone, scattereth abroad the imperfect sense concepts of death and error.

The order of the construction of the Star of Bethlehem is life, love, truth, within the realm of Love, and love, truth, life,

within the realm of Truth, and truth, life, love, within the realm of Life. This order gives an evenly balanced star, for no two like ideas come together unbalanced. This arrangement proves the way of the law; in fact, it cannot be arranged in any other way, and this order is carried out into infinite expression of Mind's being through the ever-repeated life-love-truth-meaning.

That Mind is all power is shown in the following facts about this law as represented in the Star. Now love cannot seal itself within our conscience and make us to know, but our conscience is sealed through love's perfection as represented in harmony; therefore truth as perfection seals our consciousness of love's presence. In the same way truth is sealed and made manifest and knowable by its life idea or dominion. And life is sealed and made knowable through its love idea as wisdom.

Love is made manifest and introduced by its life idea of obedience; and truth is made manifest and introduced by its love idea of righteousness; while life is made manifest and introduced by its truth idea of intelligence.

It will help the reader to trace these relations out upon the diagram of the Star and thereby get acquainted with its structure.

THE CONSTRUCTION OF THE STAR OF BETHLEHEM.

This nine-pointed star is composed of three triangles, one each of life, love, truth; and as the allness of Mind is within each and every idea then each of these ideas of life, love, truth must contain its just and due portion of the other two. For the sake of illustration let us consider that the triangle of love has one point of life, another of truth and another of love. Now, having three triangles, one each of life, love, truth, and each of these divided into a life point, a love point and truth point, by placing one triangle on top of the other we get a nine-pointed star. This gives us three points to form a realm of love; three more to form a realm of truth, and three more to form a realm of life. Each realm to contain a representative of life, love, truth.

Herein is the development of Mind shown to be a law, for even as Mind is divided into its life-love-truth-meaning, just in the

same way must love as an idea of Mind be divided into its life-love-truth-meaning also. By this plan we have the life of love, the love of love, the truth of love, using three points of the Star to express the realm of love, and in like manner is the realm of truth represented, and the realm of life also.

Therefore the first development or offspring from Mind equals life, love, truth; the second development of Mind's meaning is the same law repeated, for the life of love, the love of love and the truth of love are direct offsprings from love and express the Christ- meaning of Love.

Now we have come to the point where we must consider the meaning of life, love, truth, before we can go further with our development of Mind's meaning; and the following table will give us the clue to our further progress.

The action of Mind equals Life.
The substance of Mind equals Love.
The perfection of Mind equals Truth.

These three concepts reveal the first revelation of just what Mind means to us, and establishes the law of spiritual interpretation; for every idea is to receive its spiritual meaning from three other ideas which act as its counterparts, or other self; and are to serve the purpose of giving to it the meaning of life-action, love-substance, truth-perfection. In this way is every idea as a state of consciousness given one definite meaning of life, love, truth. For this is the one and only meaning which can be given and which we can understand; it is all sufficient, convincing, satisfying and final in its testimony, and it cannot be overcome, neither denied.

The Realm of Love.

Therefore each and every idea must have its counterparts, and in furtherance of this plan we find that the demand of the law in the process of its self development requires that we furnish an idea in consciousness which will meet the requirements of and fulfill the meaning of the life of love; that is, what idea entity as a state of conscious being will fulfill the required demands of the life or action of love? We find without question that Obedi-

ence is that required state of consciousness, for it certainly is an act of love. Now in this way is the name and its meaning supplied to the first point of the Star in the realm of love. Next the demand of the law is for an idea that will satisfy and fulfill the meaning of the love of love, and we find that Holiness is the very substance of good as the love of love. There still remains one point within the realm of love to be named, which is the point of the truth of love; this is fulfilled and satisfied by the idea of Harmony, for where there is true love there is harmony.

Therefore the spiritual or Christ-meaning of love is Obedience, Holiness and Harmony, and it cannot have any other in the second revelation of Mind, for these represent its life-love-truth meaning.

Obedience as life within the realm of Love.
Holiness as love within the realm of Love.
Harmony as truth within the realm of Love.

These are the three heads of the law within the realm of Love.

THE REALM OF TRUTH.

In the realm of truth we are required to find a symbol that will represent the love of truth. Righteousness as the substance of right is the love-substance of truth, without any doubt, and gives a name to the fourth point of the Star.

Next is required a symbol to represent the state of consciousness of the truth of truth, and Principle covers all that is required, for it is the absolute and perfect truth.

Last of all within the realm of truth we are to supply an idea to fulfill the demands of the life of truth. This idea is to represent the absolute prevailing of the law, and Dominion meets this demand.

Therefore the spiritual or Christ-meaning of truth is Righteousness, Principle, Dominion; it can have none other, for these express the one meaning of love, truth, life.

Righteousness as love within the realm of Truth.
Principle as truth within the realm of Truth.
Dominion as life within the realm of Truth.

These three ideas are the heads of the law in the realm of Truth.

THE REALM OF LIFE.

Next comes the realm of life, and we are required to find an idea which will satisfy and fulfill the meaning of the truth of life. This is supplied in Intelligence, for there is no life without intelligence and to be life it must be perfect.

Next we are required to furnish a symbol for the life of life, which is satisfied at once by the consciousness of Being for to be is the very living of life action.

Next comes the last idea as a head of the law. It is to fulfill the demand of the love of life, and Wisdom meets this demand, for wisdom is the substance of life-action in the knowing of all ideas.

Therefore the spiritual or Christ-meaning of life is Intelligence, Being, Wisdom; and there is none other, for these represent the truth-life-love-meaning.

Intelligence as truth within the realm of Life.
Being as life within the realm of Life.
Wisdom as love within the realm of Life.

These ideas are the heads of the law in the realm of Life.

THE ASSOCIATED MEANING OF THE LIFE-LOVE-TRUTH CONCEPTS.

FIRST, THE CONCEPTS OF THE ACTIVE LIFE IDEAS.

OBEDIENCE.
The life of love.

The active working will of good; to manifest the living substance of the Father-Mind or Spirit.

DOMINION.
The life of truth.

The active working will of good; to manifest the active perfection of the Father-Mind or Spirit.

BEING.
The life of life.

The active working will of good; to manifest the life energy of the Father-Mind or Spirit.

SECOND, THE CONCEPTS OF THE SUBSTANTIAL LOVE IDEAS.

RIGHTEOUSNESS. The love of truth.	The substantial presence of good; to manifest the substantial perfection of the Father-Mind or Spirit.
WISDOM. The love of life.	The substantial presence of good; to manifest the substantial action of the Father-Mind or Spirit.
HOLINESS. The love of love.	The substantial presence of good; to manifest the substantial body of the Father-Mind or Spirit.

THIRD, THE CONCEPTS OF THE PERFECTED TRUTH IDEAS.

INTELLIGENCE. The truth of life.	The perfect perfection of good; to manifest the perfect action of the Father-Mind or Spirit.
HARMONY. The truth of love.	The perfect perfection of good; to manifest the perfect substance of the Father-Mind or Spirit.
PRINCIPLE. The truth of truth.	The perfect perfection of good; to manifest the perfected state of the Father-Mind or Spirit.

It will be seen that there are three ideas of life-action, and three ideas of love-substance, also three ideas of truth-perfection. These are arranged in progressive order as to their power of being; at least as to our gaining a perception of them, for we gain our perception of God in progressive steps as a matter of spiritual growth; this comes to us in an orderly way according to a perfect principle of procedure and we find it to be perfectly satisfying and final in our consciousness of law.

THE RELATION OF THE NINE HEADS OF THE LAW.

From the consciousness of obedience *(the life action of love substance)* is holiness *(love's substance)* revealed, as a result of Mind's action upon substance.

From the consciousness of obedience *(the life action of love substance)* and holiness *(love's substance)* is harmony *(the truth perfection of love substance)* revealed, as a result of Mind's action upon substance perfected.

From the consciousness of holiness *(love's substance)* and harmony *(the truth perfection of love substance)* is righteousness *(the love substance of truth perfection)* revealed, as a result of Mind's substance perfected.

Here we see that the second and third points of the Star within the realm of love are combined together to form the first one within the realm of truth. Thus sealing the realms of love and truth together, for the love which we learned in the realm of love is carried over into the realm of truth to begin that realm.

From the consciousness of righteousness *(the love substance of truth perfection)* is principle *(truth's perfection)* revealed, as a result of Mind's substantial perfection.

From the consciousness of righteousness *(the love substance of truth perfection)* and principle *(truth's perfection)* is dominion *(the life action of truth perfection)* revealed, as a result of Mind's substance and perfection in action.

From the consciousness of principle *(truth's perfection)* and dominion *(the life action of truth perfection)* is intelligence *(the truth perfection of life-action)* revealed, as the result of Mind's perfection in action.

Herein we see that the second and third points of the Star in the realm of truth are combined together to produce the first point in the realm of life. Thus sealing the realms of truth and life together, for the truth which we learned in the realm of truth is carried over into the realm of life to begin that realm.

From the consciousness of intelligence *(the truth perfection of life action)* is being *(life's action)* revealed as a result of Mind's perfect action.

From the consciousness of intelligence *(the truth perfection of life action)* and being *(life's action)* is wisdom *(the love substance of life action)* revealed, as a result of Mind's perfection and action substantiated.

From the consciousness of being *(life action)* and wisdom *(the love substance of life action)* is obedience *(the life action of love substance)* revealed, as a result of Mind's active substance.

Herein we see that the second and third points of the Star within the realm of life are combined together to produce the first point in the realm of love. Thus sealing the realms of life and love together, for the life which we learned within the realm of life is carried over into the realm of love to begin that realm.

This relation of the nine heads of the law gives us a continuous concept of Mind's meaning from obedience around to obedience again; for it takes a complete circle to give a full meaning of Mind; and it is necessary to be full and complete in meaning. One idea in consciousness must reveal the other one next to it, and in this way we have one continuous concept of Mind on a larger scale with each circle's revelation.

We must make an effort to perceive clearly and understand the three stages of our development in passing through one complete concept as the attainment of a right idea, and especially of these heads of the law.

THE NINE STAGES OF SPIRITUAL PERCEPTION.

Beginning with obedience as the life of love, we find that it is really our first start towards the understanding of spiritual things, and is in degree the physical perception or perception while in the physical.

From this attainment of obedience which is apt to be rather crude at first we gain a concept of its possibilities and with practice we are sure to improve and realize its purport and advantage to us, so that eventually we become obedient knowingly. And from this state of consciousness we are led into the second stage of realization of life's action. Which is high above that of obedience, and is a resulting state of being obedient; it contains all of obedience and more, for it is absolute dominion as the life of truth. When we arrive at this stage of life's action we are expected to put it in practice and be master of all situations; it is the use of our knowing which we have gained made manifest in works. Having gained these two states of being in life action, then we are worthy and ready to enter into life as the

state of the life of life or Being, this is the highest state and concept of life which we can obtain here, and it will put us to the trial of our very best efforts to attain it even here.

Next comes the second stage of our progress still on a higher plane of existence; and beginning with righteousness as the love of truth, we find that it is the beginning of the realm of love, and is the result of having gained life action, which produces love substance. This first degree of love is found to be a concept of right, for right is our first understanding of that which is good, and of course we know that good is love; this right as a perfect law is found to be expressed in the right ideas of the Christ-law only. It is attained by us in proportion to our expression of these ideas as states of consciousness. Having gained the expression of some of these we are then ready to know the second stage of our growth in love and find it in wisdom; for wisdom is the expression of all these perfect idea entities, and surely we become wise in the proportion to our expression of them. From an attainment of wisdom, that is, an honest living of these ideas, we are prepared to understand what is meant by holiness, the third and highest state of love; for without a concept of right we could not know right ideas in wisdom, and gain thereby true holiness.

Next comes the third and last stage of our spiritual perception in being educated to understand God and His absolute law of perfection, for in truth we gain the final concepts of the perfect law.

Beginning with intelligence as the truth of life, we find that it is a resulting state of being from that which we have already learned, for intelligence is the law in action, and by the law is meant love or holiness. When we gain a concept and expression of holiness in action then are we fitted to realize the second stage in the realm of truth which is harmony, and harmony from the spiritual standpoint cannot be gained rightfully except through this progress of the law's way. Having gained harmony, that harmony which is of the soul, not that of material sense, we are qualified to understand principle the highest knowledge of God obtainable.

These nine degrees of the life-love-truth-meaning of the Christ-law are to be studied very carefully step by step, so that we may surely gain each state of our growth and know each one as a step in progress, and also realize just where we are in the ladder of assent up to God. It is the oneness of the law which we are to find, by finding the individual members each to be one state of good in perfection. This represents the truth which Jesus said we were to know and by means of which we were to be made free from every thing apart from the law's expression.

How to Know This Head of the Law.

In what way can we master this head of the law of righteousness, and gain an added power of mind-action because of knowing the law?

Righteousness is the law of holiness made perfect, for righteousness is the law of holiness and harmony combined.

We continue with our concept of freedom in the point of harmony to a concept of judgment in the point of righteousness, and they are both active thoughts and similar in that respect.

To understand this point of the Star as one of the heads of the law we must learn the Christ-meaning of righteousness. Judgment as the life-action of righteousness is the right judgment of all things; that is, right as a fixed law judges all things in its sure prevailing. Honesty as the love substance of righteousness is the foundation of this head of the law, and must be used by us all in our effort to rise above error. Justice is the perfected state of righteousness, and stands for right as an absolute law, from which there is no appeal.

This point of righteousness is dedicated especially to the law, for the rightness of one right is the absolute law of all spiritual being; it represents perfect right as the holiness of good and love.

To realize this law as expressed by righteousness we begin with judgment which exists within our consciousness as an ability to distinguish between the testimony of sense and soul interpretations, between that which produces disobedience and obedience; for judgment is a continued realization of freedom; one is the life-action of harmony and the other is the life-action of right-

eousness, which means a liberty to choose untrammeled as a rational choice in reason. Judgment is a soul realization of the perfect as right, overcoming the imperfect as wrong, therein revealing love. When we once have this state of consciousness as the love of righteousness established we find honesty present to fulfill its perfect meaning. Its presence is there because of the compelling power of good in its irresistible attraction unto us, for the integrity, morality, and uprightness in honesty always leads us into peace and love which reveals the body of the law of holiness.

Finally our knowing is sealed by justice in its concept of fairness, equity and justification as the perfect right in one law of good.

Righteousness is surely a law, for right is one of the first concepts which we get acquainted with, and it stays with us all of our days; it is our standard of good and we seek its prevailing for ourselves even when willing to be blind to that which the other man gets. Right is an uncompromising law and knows no partiality to anyone.

Table of Comparison of Good and Evil Ideas in the Law of Righteousness.

Righteousness	Judgment	Rationality		Futility
		Choice		Undiscernment
	Compromise	Reason		Enigma
Error	Honesty	Integrity		Duplicity
		Morality		Sacrilege
	Hypocrisy	Uprightness		Fraud
	Justice	Fairness		Partiality
		Equity		Artifice
	Imposition	Justification		Imputation

RIGHTEOUSNESS, the Love of Truth, versus ERROR, as a Hate Concept.

Error is the mortal concept of that which seems to be wrong, the imaginary mortal concepts about material conditions which we think should be accounted as worthy and of benefit. Error,

however, stands for a mistake, even an absence which is not present and has no being or power to come into presence, therefore it is nothingness.

There seems to be a suggestion which appears to be something and to be worthy of notice; we are often deceived by this false impression and accept nothing as a suggestion for something; this is our error and it is all nothingness. All right things are present as a law, and their very presence is bound to be right when we know law as absolute only.

Error as a mortal concept is not a concept but an imagination of one, and it affects us just in the proportion to our allegiance to it in fear, for when we gain the understanding that it is harmless and has no power or being of its own, we lose our fear, and cease the use of our mind-action upon it.

There is one law of righteousness and one only; it is sufficient for all of our life-actions. Therefore we need no man-made laws to help law to be law, neither presence to be present, for these mortal laws defile the law of one righteousness and hide its purity from us.

JUDGMENT, THE LIFE OF RIGHTEOUSNESS, VERSUS COMPROMISE, AS A DEATH CONCEPT

Compromise is a subtle concept of delay because of conscious defeat. Its intent is to escape punishment because of the prevailing power of the perfect law of judgment in righteousness. It would evade justice in the law of right, but there is no compromise with the law, for we are simply justified or condemned according to our doings. This fact is one reason why people get careless after making many mistakes; they feel that it is no use because they do not have a chance as they call it, that is a chance to compromise with the law and work in a little of their error.

Judgment holds us to the scratch in its wonderful wisdom and there is but one thing that we can do; it is to obey the law completely.

HONESTY, the Love of Righteousness, versus HYPOCRISY, as a Hate Concept.

Hypocrisy is an effort to combine good and evil for the convenience of using either one which may appear most to our advantage. But this is an effort to deceive and to make nothingness into something which is to fit our desire. For instance we try to substitute an imagination for a truth, often for the purpose of saving ourselves only to find that it is all impotent and hopeless, and suffer our embarrassment for assuming that which we are not. Hypocrisy is the impotent mortal striving to escape from itself and pose as something good and desirable, but it has neither being, right, substance, nor truth with which to act.

JUSTICE, the Truth of Righteousness, versus IMPOSITION, as a False Concept.

Imposition is an evil suggestion of the mortal sense, both hateful and selfish in intent and purpose, and is entirely a mortal consciousness or imagination, for God did not make it as a part of the law.

The righteous law of God never imposed upon anyone, even if it does judge with absolute justice; for in this justice there is mercy of the right kind, also care and protection for those who obey the law.

Imposition is the result of imperfect or incomplete interpretation, and because it is not absolute law it imposes on some one; this is the fact with all mortal laws and there is no help but to obey the one law.

RATIONALITY, the Truth of Judgment, versus FUTILITY, as a False Concept.

Futility is a mortal consciousness of its own impotence, and is one of the sources from which we get our suggestion of evil. Futility is meaningless to the child of God, who knows the law of righteousness as prevailing everywhere. Futility is a death thought and would have you cease your being, even all your effort to do things. We get tangled up with this unlawful sense

of futility as an experience with nothingness, believing it to be something mighty and dreadful, and accept it as stronger than we are when it is helpless to prevail against us.

CHOICE, THE LIFE OF JUDGMENT, VERSUS UNDISCERNMENT, AS A DEATH CONCEPT.

Undiscernment is that blinded and helpless way of mortals in not trying, the death of being satisfied not to reach forth and prevail. It is the sin of stupidity put in practice continually. An undiscerning mind which is not able to choose but drifts along without effort to gain its rightful selfhood and live.

Choice within our consciousness is not between good and evil but is the declaring of the allness of one right, which always prevails in the truth of things which go to make up our lives.

REASON, THE LOVE OF JUDGMENT, VERSUS ENIGMA, AS A HATE CONCEPT.

Enigma is a state of confusion of the mortal consciousness, and does not express mind-action for it has no meaning to express. As an enigma it is a suggestion only without substance, without understanding, and cannot be thought, known, or understood.

It attracts our attention and then distracts our thoughts because we are disappointed at finding nothing substantial. An enigma cannot be placed in mind and is wholly without being.

Reason speaks at once of the law of good and right, and places us upon a sound foundation wherein we can abide in faith and trust; because reason is a part of the righteous law of the Christ, and through it we arrive at the truth of true being.

INTEGRITY, THE LIFE OF HONESTY, VERSUS DUPLICITY, AS A DEATH CONCEPT.

Duplicity is an expression of the dead mortal sense-mind, for it is not found in the law of the Christ. Duplicity is being deceitful for the sake of personal gain at our neighbor's expense, if we did but know that that which we gained was death and the

destruction of our soul's understanding, then we would not be so quick to practice duplicity. The self-will in deeds of duplicity and deceit covers the will of good in the Christ-law, and buries us deep in mortality where we experience the confusion of fear, also the darkness of self sufficiency and ability to maintain our own ways. The chaos of duplicity in our lives as that which opposes the honesty of the law must be overcome by understanding what it is.

MORALITY, the Love of Honesty, versus SACRILEGE, as a Hate Concept.

Sacrilege is a mortal imagination of a right to do as one pleases; that is, to live the carnal mortality without any restraint. For sacrilege does not recognize a higher power than its own will, and is guided entirely by its own selfish interests. It has no concept of things sacred and no respect for anything except mortal force greater than itself. Its aim is through hate to defile everything good, sweet and pure, and to drag down to its level every one who comes in its way, that it may revel in its manifestation of hate; we cannot afford to even sense this concept.

Morality is the gaining of an understanding of the law and the respect for it in every way.

UPRIGHTNESS, the Truth of Honesty, versus FRAUD, as a False Concept.

Fraud is a word which has been coined by mortals to represent our imagination that we can mock God's law and succeed. It is a belief that we can overcome the law of the Christ righteousness and thereby make truth into a lie. Fraud, however, represents nothingness and has no power, neither spiritual being of any kind. Fraud was not made by the law for our good and given unto us that we might express it and live, but is intended to hide life, while uprightness is our very life expression.

FAIRNESS, the Love of Justice, versus PARTIALITY, as a Hate Concept.

Partiality is mortal ignorance of the law of one right, and is a prolific cause of confusion and hate among mortals. We are

very apt to indulge in this subtle error as a seeming right, but as it is nothingness or selfishness we cannot afford to know it, neither use it at any time.

It represents me and mine exalted above the law of universal right, the special privilege of the grafting mortal-mind. It is an outcome of the money standard from the love of ease and luxury, those things of death which are apart from active life in the law of good.

EQUITY, THE TRUTH OF JUSTICE, VERSUS ARTIFICE, AS A FALSE CONCEPT.

Artifice is nowhere to be found within the law of good; as an imagination of mortality it gets us into condemnation through foolish beliefs of power unto ourselves, which strives to accumulate material possessions, believing that they can save us from death and fury; when in reality they are the very things that bring death and fury.

For to cheat and destroy a trusting neighbor is death; to take advantage of our credulous neighbor because he is not as cautious as we are is death; it is fury stored up for the time when all shall be fulfilled.

When all shall be filled full of the good, and all that is evil shall cease to have even an appearance of being.

JUSTIFICATION, THE LIFE OF JUSTICE, VERSUS IMPUTATION, AS A DEATH CONCEPT.

Imputation is certainly a subtle suggestion, which seems to have some being, at least some reason for being; anyway it claims to be worthy of our attention, and when we give to it our attention we find nothing but a suggestion without substance of fact. It was a mere appearance which deceived us for the time being and all that we received out of this experience was confusion in trying to think something which had no meaning.

Imputation is not within the law of perfect states of being, and can not give us anything of lasting good for it is all falsity, and there is no truth in it; we must ignore its effort to offend us, for it is not worth our while even to recognize it.

How to Know Righteousness.

We are now ready to take up the good and perfect thoughts as states of spiritual being, and enter into the kingdom of heaven as a place of righteousness and good conscience. Our Master said that the kingdom of heaven was within our spiritual conscience or soul, and exists as a living expression of the perfect law of the Christ.

He said that we should know this law of truth, through abiding in its perfect and continuous expression, and that in so doing we would be made free from mortal imaginations of evil as sin. In abiding within the soul interpretation of things we shall have eyes to see and ears to hear, and shall understand spiritual truth as a law which is both good and final.

Now having gone over the preceding pages and found out that evil ideas are not real states of consciousness, for they do not express any substance, being suggestions only, then are we ready to begin our study of the perfect ideas which have substance as spiritual understanding, and therein grow to be pure in heart and wise in our expressions.

The tables of this head of the law are very important to us and should be studied earnestly, for righteousness is the combination of holiness and harmony. We already know that love is the law, but this fact gives us the way of the law, and judgment, honesty, justice, as counterparts of righteousness are equal to righteousness as the law.

The clearer concept of these ideas that we can get, free from mortal imaginations, the nearer will we come to demonstrating the law, therefore it is very essential that we do our work on the preceding pages carefully and thoroughly. We must strive to get rid of our worldly habits and false customs and learn to put in their place the good things of the law. We must, however, know that judgment is not a mortal choice between good and evil, but is the prevailing of right without consideration of evil. Honesty is not governed or limited by mortal opinions of it, as a state of being. Justice is one universal law of absolute perfection and is not contaminated with mortal compromises. Justice

as the perfection of the Christ law is not subject to license, special privilege, and that at a price.

The following pages should be studied in conjunction with the Star.

TABLES IN THE FOURTH POINT OF THE STAR OF RIGHTEOUSNESS.

TABLE ONE.

The love-substance of perfect Truth equals life's active Righteousness.

TABLE TWO.

The life-action of substantial Righteousness equals truth's perfect Judgment.

The love-substance of substantial Righteousness equals love's substantial Honesty.

The truth-perfection of substantial Righteousness equals life's active Justice.

Therefore the counterparts or the developed meaning of the Christ-Mind of Righteousness, in the third revelation of Mind, are Judgment, Honesty, Justice. These three ideas represent Righteousness.

TABLE THREE.

The truth-perfection of active Judgment equals love's substantial Rationality.

The life-action of active Judgment equals life's active Choice.

The love-substance of active Judgment equals truth's perfect Reason.

Therefore the counterparts or the developed meaning of the Christ-Mind of Judgment, in the fourth revelation of Mind, are Rationality, Choice, Reason. These three ideas represent Judgment.

TABLE FOUR.

The life-action of substantial Honesty equals truth's perfect Integrity.

The love-substance of substantial Honesty equals love's substantial Morality.

The truth-perfection of substantial Honesty equals life's active Uprightness.

Therefore the counterparts or developed meaning of the Christ-Mind of Honesty, in the fourth revelation of Mind, are Integrity, Morality, Uprightness. These three ideas represent Honesty.

TABLE FIVE.

The love-substance of perfect Justice equals life's active Fairness.

The truth-perfection of perfect Justice equals truth's perfect Equity.

The life-action of perfect Justice equals love's substantial Justification.

Therefore the counterparts or developed meaning of the Christ-Mind of Justice, in the fourth revelation of Mind, are Fairness, Equity, Justification. These three ideas represent Justice.

In these tables is the law of the perfect Christ-Mind expressed, and are to be studied until our conscience becomes moulded in their image and likeness. That we may overcome the evil suggestions which oppose them through every material appearance.

These states of consciousness as states of spiritual being cannot be too carefully committed to memory, and then practiced until we become proficient in their use. The more skilled in their application to our problem of life that we become the nearer to right living will we attain.

The Relation of Ideas in the Point of Righteousness.

Now come the relations of the ideas within the fourth point of the Star and how to study them so that they may be fixed in consciousness, also how to realize their power so that we can defend ourselves against evil thoughts.

Righteousness is the fourth stage of spiritual perception and development; and is the first concept of love as good. For right is the beginning of our knowing of God as good. Having gained the concept of one spiritual right uncontaminated with mortality in any of its imaginations of evil, then we are able to

gain the next higher concept of wisdom as the love substance of life, for wisdom is the aggregate of all right or perfect ideas in the Christ-law. When we have progressed this far we are able and qualified to understand the love of love as holiness, the third and highest stage of our concept of right as absolute law.

Returning to the point of righteousness, we find that judgment is the life-action of righteousness; which does not consider wrong in any way.

Judgment is the law of right in its spiritual prevailing, and with this concept we are prepared to receive in consciousness the fact of understanding and gain its perfect being; but without this understanding of right as a perfect law we are not able to realize truth. This is because the allegiance to two standards of right and wrong will confuse us and prevent understanding. When we have gained an understanding through knowing judgment as one prevailing right then we cannot help but be loyal to this prevailing law.

The association of the following words are to reveal the stages or states of understanding loyalty, that is its life-love-truth-meaning.

Honesty the love of righteousness is the substance of right, and not until we gain the love of the law of right and at the same time attain the realization of its attractive power to hold us in perfection can we be said to be honest. This love of right or good is honesty, and having gained its presence within conscience, we surely have a realization of the law, and are prepared to serve the law through this state of spiritual consciousness.

These ideas are the second ones in the fourth, seventh and first points of the Star, and express our growing perception of honesty, as honest consciousness of service.

Next we find that justice, the truth of rightousness, is the perfected state of right. It being all, then there is no more nor less than all, as we grasp this fact we are able to perceive and understand that which was made perfect and finished, for the law made all that was made. Here we gain a concept of creation as the next word in association, and reach out further to find that which was created to be loveliness. For love as the

law is all that ever was created; love is all creation, made active in life and perfected in truth.

Out of unity and freedom comes the concept of a prevailing right of judgment, out of freedom and judgment is the consciousness of honesty given, and out of judgment and honesty is justice as the truth of righteousness revealed in consciousness.

Out of rejoicing and health comes rationality; from health and rationality we get choice as a prevailing power of good; from rationality and choice is reason revealed; from choice and reason comes integrity; reason and integrity give forth morality; and from integrity and morality is uprightness understood; from morality and uprightness comes fairness; and from uprightness and fairness comes equity; from fairness and equity is given forth justification as the life-action of justice.

Justice as a thought of perfection is the idea and power of Mind which seals our consciousness and makes us to know; that is, know justice and righteousness as one state of being in unity with the Christ-law.

Reason seals our concept of judgment, for reason is the possession of the concept of love, as good; that which compels a knowing because it is in possession.

Uprightness seals our concept of honesty, because it is perfected right and has the substance of love, which known as uprightness equals honesty as the love of right.

Justification is that which seals our concept of justice, for it is the life-action of truth which demonstrates its being, and it makes us to know because it lives and compels action in reality, a state of being which we cannot deny.

BIBLE RECORDS AS RELATED TO THE LAW OF RIGHTEOUSNESS.

THE FOURTH COMMANDMENT.

In Exodus 20, 2 and 8, we read *(Because)* "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage." Out of the bondage which comes through allegiance to the deceiving senses, which constantly demand that we serve all manner of worldly laws; therefore because we are delivered we shall:—

"Remember the Sabbath day to keep it holy."

The living state of righteousness as a law is the time of the Sabbath. It is the conscious combination of holiness and harmony and we shall not forget to keep this sacred day or time of appointment in special service to the law, that we may realize each seventh day a greater revelation of our growth in the law's manifestation.

Jesus kept this day as a time of special communion with the Father, as a time to go apart from the strife of worldly things as material experiences, that he might rest from their fury and give his whole time to the expression of the law in righteousness, and therein be present with God and absent from the body.

This consciousness of righteousness as the love of truth, is that which sanctifies and purifies us and also that which fulfills the requirements of the fourth commandment, which means to remember the finished and sanctified law of holiness and harmony, and find peace therein.

THE FOURTH BEATITUDE.

In Matt. 5:6, we read the fourth beatitude which refers to this point of righteousness as a head of the law:—

"Blessed are they who do hunger and thirst after righteousness: for they shall be filled."

This consciousness of the love of truth will certainly reveal the blessing intended in this beatitude. It is because of the hunger that we are prepared to receive the blessing and able to be filled with understanding, for through declaring and living the law shall we be made like it. Herein shall we find all true knowledge of good and right. Because the love of truth as the hunger and thirst after righteousness will surely keep us in the honest service of the God of Love.

THE LORD'S PRAYER.

In Matt. 6:10. We read the fourth section of the Lord's prayer:—

"Thy will be done in earth as it is in heaven."

God's will is that we should love the truth; that is, know the law of His perfect righteousness, for this action of mind will bring about the presence of the kingdom of heaven within us. Because righteousness as the rightness of right is one perfect law of good or love, then we cannot honestly and sincerely love truth and escape the effect of the law's presence within our conscience to perfect it, and His will shall be done here and now while we are in this sense experience within this world.

THE SERMON ON THE MOUNT.

In Matt, 6:1, Jesus begins his discourse of the law of one right by calling to our minds the result of the choice of being honest. He starts out with a caution and warns us to seek a unity with Spirit; that is, to get in touch with conscience at once, and to avoid material things. Because we are to worship in spirit, in the secret place of the soul or conscience, and not in the presence of mortals who defile the law.

This matter of worship is a subject both sacred and holy and is between ourselves alone and our Father, and to be real and true to Him must be secret with the door to outer darkness closed. Jesus tells us that we get our reward from the source of our seeking, for really we are just that and no different from what we are in intent of heart.

When we give forth the good gifts which our Father has given unto us, it is to be done under the present supervision of the Father's knowledge and approval, in exact accordance with His dictation in heart and not according to our own desires, likes, wishes and interests. Our reward is a conscious unity with the law in peace and harmony, wherein rebuke or fear is not known, and this reward will surely manifest righteousness.

In verse 5 we read, "And when thou prayest." That is when we declare the law of God's will of perfect righteousness, and express it as a soul experience of His right idea entities, it shall not be done hypocritically, that is without the intent of heart of honest meaning of good and right, for if we pray through sense consideration, the soul cannot be therein, and our prayer is but the hypnotism of sense suggestion and there is no reward save confusion. Again our reward is just that which we seek in our

intent of heart, be it either sense deceit or honest love of the law.

Then Jesus tells us how to pray. We are told to go into the secret place of the Most High, into the secret chamber of the soul or conscience and to close the door to all material sensations, which testify only of the things of outer darkness; that we may be present with the Spirit of the law of righteousness as holiness and harmony combined, and therein commune with this law in undefiled understanding, that we may know the ways of infinite love and good in its purity, and through this knowing we shall receive our reward.

Jesus says that we are not to pray with a noise of the mouth only, but with soul realizations of the perfect ideas as states of spiritual being in consciousness which will be our reward. For the law already knows that we have need of these states of being and that we must express them.

Next follows the full recital of the law given in the Lord's prayer. It is all summed up in the living of the law of right; he says that if we do not repent from transgressing the law of love and forgive our neighbor his transgression of the law of love towards us, then there is nothing done by us deserving of reward and that we shall not receive any. He then says that the way to get righteous is to do the works of righteousness as a perfect law of right being. In this doing we shall find our reward.

In verse 16 he says that when we fast we must be honest about it, not as the hypocrites are in deception that they may receive reward from men, for this honor from men is all the reward that they shall receive, but for us to do our fasting in the presence of our Father secretly, with our face washed, and in cleanliness of soul that we may be acceptable to Him.

This whole discourse is one of honesty as the love of righteousness which in turn is the love of truth. The ideas of judgment, honesty, justice are the counterparts of the law of righteousness and are all to be used to express righteousness, and therein manifest the love of truth as the first head of the law in the realm of Truth.

CHAPTER IX.

PRINCIPLE

The Truth of Truth.

The Absolute Spiritual Law of Perfection.

Principle is the highest concept of the Father-Mind or Spirit which we as the children of Mind can have. It includes all of the other heads of the law of spiritual being in one perfected state.

This concept of principle is revealed unto us through nine stages of spiritual growth from obedience to principle. These must not be taken from the mortal sense interpretation of things, which comes through an imperfected sense-concept and is very unreliable, but must be taken through the one spiritual interpretation of immortal law as the right of good which is found alone in conscience.

Principle is the beginning and also the end of all real and true understanding as spiritual knowledge; all of that which is apart from mortal imagination. It is the one perfected law without any omission; it is the center wherein we awake to consciousness, and is the beginning of our certain knowing of God as a perfect law. This concept culminates eventually in infinite circumference as the all inclusive body of ideas which are states of spiritual being within the law, and which compose the law, and these are again but the manifest center.

Principle is an endless circle of active, substantial and perfected spiritual being; and is a never ending existence of revealed mental activity. A true spiritual perception of principle is gained by us through a progressive understanding of infinite creation, which will occupy our time and efforts for all eternity. Therefore we need none of us be in a hurry to get it all here

and now; and it will be well to remember that haste makes waste and manifests little progress.

Principle includes all manner of true knowledge which is the spiritual perception of the revealed things of God. Those things which are given to the children of Israel under the nine heads of the law, which are but the divisions of the one complete law, arranged in an orderly way of progressive understanding. That we may grow systematically and surely into a perfect likeness of the law, and learn to give this one right interpretation of things. For we must gain an understanding of God as good, and good as the law of life-action, love-substance, truth-perfection only.

The brief and limited way in which the following table is explained is because of its far reaching power and inclusiveness of all being; it would take volumes to do it justice, so a mere reference only is here made with the hope that the future will reveal it in perfection. It is about those things which mortals so persistently call material, but which are in their true being, spiritual, and must so be considered.

This one thing we must receive in consciousness at the start, and hold fast to it all through this presentation of the law, namely, that the law is spiritual and considered from that standpoint only. No interpretations from the standpoint of the animal sense-mind or from the world as matter through this sense-mind can be given to a spiritual law.

1. Obedience as a spiritual law is expressed in the science of Physics, as the life-action of love-substance.

2. Holiness as a spiritual law is expressed in the science of Ethics, as the love-substance of love-substance.

3. Harmony as a spiritual law is expressed in the science of Music, as the truth-perfection of love-substance.

4. Righteousness as a spiritual law is expressed in the science of Logic, as the love-substance of truth-perfection.

5. Principle as a spiritual law is expressed in the science of Philosophy as the truth-perfection of truth-perfection.

6. Dominion as a spiritual law is expressed in the science of Mathematics, as the life-action of truth-perfection.

7. Intelligence as a spiritual law is expressed in the science of Metaphysics, as the truth-perfection of life-action.

8. Being as a spiritual law is expressed in the science of Ontology, as the life-action of life-action.

9. Wisdom as a spiritual law is expressed in the science of Psychology, as the love-substance of life-action.

These nine heads cover the field of all science and include all branches of these heads, each one of which must have three main divisions according to spiritual law.

A brief explanation of the preceding table is herein given, with the hope that the future will reveal its full revelation in perfection for the use of men and to their very great advantage in truth and right.

Beginning with Obedience as our first concept of spiritual law. Herein we find ourselves born in the flesh, given these fleshly instincts of sensation of matter as a false concept; and in which we abide under the bondage of the lusts of mortality as something to be destroyed, hence not worthy of life and keeping for its profit is nothingness. Nevertheless we are commanded to come up out of the darkness of this material interpretation of evil in Egypt, and to perceive the true spiritual interpretation of things as a perfect law of life-action, love-substance, truth-perfection, and it is in this interpretation that these explanations are given, with the hope that the reader will perceive the association.

Obedience is revealed to us mortals as the science of Physics, which is an account of the action of spiritual substance all through the universe. We know that as a law it is perfect and never fails, even if our mortal concept is erroneous and unable to reveal the spiritual. This understanding within the soul of perfect law in action is to constitute our knowledge of what obedience is in its perfection. And it cannot be defiled by the mortal concept of destructive and imperfect material conditions.

When we discover this most wonderful law of perfection in soul expression of things we become very cognizant of its mighty power, and of the fact that it is high above any power or understanding which we possess.

Even if our concept of the universe has as yet not risen above the false interpretation of matter, still we perceive through this haze of sense suggestion that all is spiritual law and that it is good, or God. In this way we get our concept of good or love as God from observing the perfection of the law of obedience, which begins in physical appearance, but soon through reason turns to the law of fact and truth.

Through the science of physics as a means of understanding infallible law, we learn that it fills all space and presence only when interpreted from the spiritual standpoint, then it becomes spiritual law, and is expressed in ideas as states of law which fill all space as infinite Mind.

Now in just the same way that we have gained a concept of obedience, through the science of physics as a start in the understanding of spiritual law, so also, we have gained a concept of good as love; for they go together and cannot be separated. Now love as holiness represents the base or foundation of the science of ethics, the substance of substance.

Therefore, it may be seen that we go from physics to ethics in the same way that we go from obedience to holiness, for it is the same one thing but expressed in different terms. Do not forget the spiritual interpretation for the material will cause you confusion.

When we combine the active law of obedience in physics with the substantial law of ethics as holiness, we find harmony present as a song of the soul in the science of music, true substance. This harmony as a song of the soul is perceived in physical color, symmetry, form, and the like, but more especially in the concept of law as spiritual form, rulings, etc.

In this way we can see clearly that obedience as physics combined with holiness as ethics is bound to produce true substance as harmony, and that it is real and true in its spiritual concept only.

The combination of holiness as the science of ethics, with harmony as the science of music, (not the noise made by mortals but the song of spiritual love in the soul,) will bring us in touch with the science of logic as the law of right thoughts or

righteousness, which is the very substance of truth. Logic as the science of right thoughts, those of holiness made perfect in harmony is our way of righteousness.

Therefore a combination of ethics and logic as the states of being of holiness and harmony show the relation of these three states of spiritual being and through them we can surely get right.

The law of music within the soul called harmony as the perfected substance of love, combined with the science of logic as the law of right thoughts, will reveal unto us another science as a perfect law, for it opens the way for a concept of one truth, which is principle or the science of philosophy.

This concept of one perfection as a supreme law of all things spiritual, which are the things real and immortal, is the ultimate of all understanding, and is supreme above all knowledge, holding it in perfection.

When we combine righteousness as the science of logic with principle as the science of philosophy, we have revealed the power of dominion as the science of mathematics, that is, a perfect law of infallible controlling power which we may use, and prevail through its power of perfection in action.

Principle as the science of philosophy the truth of perfection, when combined with dominion in the science of mathematics as a prevailing law, will reveal and demonstrate intelligence as the supreme state of Mind in action, through the science of metaphysics, for the base of metaphysics is in intelligence. It is that all inclusiveness of right thoughts perfected and put in action to express the one law of life, love, truth.

Again in the same way that dominion is combined with intelligence, is also the science of mathematics combined with the science of metaphysics to manifest a real law of absolute being, that being as spiritual mentality which expresses life-action, love-substance, truth-perfection. This state of spiritual being is represented by the science of ontology, not from the material interpretation but from the spiritual true state of being, which is all that can be proven, and proven to be good and perfect.

Again will intelligence as the science of metaphysics combined with ontology as the science of being, give us the concept of wisdom as the true science of psychology, as the soul experience and expression of perfect states of spiritual being or existence. This concept of psychology must not be confounded with that of the sense and soul founded upon two opposing standards, which must certainly defeat understanding. We are obliged to figure from the standpoint of spiritual expression of the soul in its experiences with God's state of perfect being.

We have to make one more comparison to complete the circle and form a combination of ontology as the science of being, spiritual being, and that of psychology as the science of wisdom expressed in the soul, not of mortal sense; which brings us back to physics, spiritualized, or the science of obedience to all of God's wonderful law of perfection.

After the reader has gone over these relations a few times they will clear up in his consciousness, and will assume their proper place and position also relation to each other. But it cannot be too emphatically stated that the mortal sense-mind's opinions about this subject has nothing whatever to do with what God in his wisdom made. These relations must be considered from one standpoint only and wholly, and that must be perfectly spiritual, else we will be confused and not understand.

These sciences are to be used by us in the progress of our daily lives and it must have been intended by our maker that we should know them in their perfection and use them each in its special capacity and office to work out our problem of getting right, and in reaching the kingdom of heaven, which must be this perfect knowledge within our soul's expression.

Let us now take up the relation of these sciences one to another in each realm of life, love, truth, and go over it in its stages of progressive advancement through life-action, love-substance, truth-perfection.

Beginning with physics as obedience, we find an immediate demand for mathematics as dominion, they go together and very little progress can be attained without this combination, when

we have received the proper instruction through the combination of these two, then are we ready to understand ontology as being; real, true, spiritual existence.

These represent the three life-action sciences in their three stages of perception and gained understanding, with the ultimate truth of existence, as a final and satisfying state of spiritual being.

Next comes three more states of spiritual perception on a much higher plain, and they demand that we have first obtained the understanding of the three in the preceding realms.

Beginning again with logic as the science of perfect thought or soul expression, we find that there is a demand for an understanding about this soul's experience of spiritual things, expressed in the science of psychology, and not until we have mastered this association and relation between these two states of spiritual being as perfect sciences, will we be worthy and qualified to advance to an understanding of ethics as the law or science of holiness as the love of love.

These sciences represent the substance of all being which is love, and an understanding of these is gained scientifically, surely and in an absolute way, through this progressive procedure of three stages of attainment, and in no other way, for there is one truth and one way of the Christ law, and he that follows it will surely win even by our Master's word.

The last stages of attainment of spiritual being are represented in the sciences of metaphysics as intelligence, soul expressions of God's perfect law of life, love, truth. We begin here after having gained the foregoing stages in life, and love, and immediately we find a need of that harmonious song of the soul in its perfect love song of peace and joy, for metaphysics without the song of love in the soul, as expressed in the science of music or harmony is worthless and of none effect. These two come together the one to help the other and make a complete whole, which is to give us an understanding so pure, as a perfect soul expression, that we are eligible and qualified to perceive God. We perceive the mighty heights of perfect Principle in all of its glory, which is the true philosophy as a science of good and is

the supreme law of God's perfection, which is to us the Father-Mind or Spirit.

From the foregoing we can easily understand that each head of the law is contained within all of the others, for it is one indivisible whole.

The essence of none of them is ever omitted even in one perfect idea entity, for God is represented in each through the mighty power of principle as a supreme law of perfection. Principle is the all inclusive law which is supreme and master in all and above all, holding each and every one in perfection.

These associations and comparisons of the sciences which we have studied for centuries, largely from the standpoint of good and evil, sense and soul, in an effort to account for a lie, must now be turned to the spiritual in the perfection of its interpretation, that we may find truth and abide therein in peace.

The application of a perfect science for the purpose of accounting for a lie, is unworthy of our mind-action. The effort to discover a law in falsity as among changeable material conditions, is unworthy of further time on our part. The search among material appearances and suggestion, which have no more substance than a suggestion, in order to find a law and a truth, is unlawful use of our God given gift of thought-action. Because we were explicitly commanded to walk in the law of spiritual existence alone, and to perfect our being in this law's teaching, for it alone is perfect.

Therefore let us abide in faithful service to the one Christ-law and know the life, love, truth of all things alone.

PRINCIPLE IN ABSOLUTE CONTROL.

Principle as the absolute power of revelation, expresses the one supreme law of perfection and includes every true and perfect state of spiritual existence. These states are expressed within the soul or conscience alone, and constitute our real spiritual selfhood in reflection of perfect principle. Intuitively and in other ways we know that principle as a perfect law of creation and revelation already contains every possible phase of Mind action as expressed being. Whether it has as yet been

revealed to us or not matters little, for we know that it is there within principle and that it will remain there always as an indestructible law.

Jesus said that eye had not seen neither ear heard all of the wonderful things of good which is in the keeping of the power of principle, ready to be revealed to those who prove themselves worthy through a love of the good. That part of creation which we mortals behold is very insignificant in comparison to that which is to be revealed to the worthy and well qualified. Through sense it is not revealed at all, but through soul we get a glimpse now and then of life as action, of love as the substance of the good which we have been searching for, then truth comes unto us in its convincing way to tell us of God, and in this way do we get a glimpse of Spirit through the soul.

When we learn to look through the soul and see the life-love-truth-meaning of things then will God come near unto us, and we shall perceive the things spiritual divided from the things material.

Principle is the perfect guide for mind-action as spiritual life in being or existence, and as a power of law within the Spirit of truth it will surely lead us into all truth, and teach us all things whatsoever the Christ has to tell unto his children. This law of principle is the comforting power of real and true conviction, which cannot be overcome by error. It does not proclaim itself in personal leadership among mortals, in an effort to divide our allegiance to the perfect law of the Christ. For it teaches us to honor the Christ only, that is perfectly. It will not speak of itself, nor allow others to do so, but it will speak of the Christ, for it is of the Christ, and his name alone is to be exalted.

This law of the life-love-truth-meaning will open our soul's understanding and reveal all good things to come; this law is of a certain comforting power because it can be trusted. It is to remain with us forever, and more, because it lives we shall live also in its perfection and find peace for our souls.

Principle when applied to all of our thinking will reveal truth unto us and enable us to live right and also to do right, and know it.

HOW TO KNOW PRINCIPLE.

Now just how am I to discover the soul's expression of the things of Principle and understand them as the law of truth in which I am to live?

First by establishing within consciousness the Christ-meaning of principle which is as follows: The love-substance of principle is expressed in science, the truth-perfection is expressed in law, while the life-action is expressed in order.

Beginning with science in our understanding just what principle represents, we find that science is the substantial fact of principle, that all-inclusive knowledge which constitutes the body of principle. This consists of a power of instruction given according to an absolute and demonstrable way of procedure. The source of science is from honesty and justice, instructing us according to a law of absolute perfection, in which mortality does nothing whatsoever. Science is a perfect power of enlightenment through truth and to whatsoever subject this law is applied it will reveal the good therein in an orderly way and without mistake.

Next comes law which is the perfected state of science, for science is perfected because of the power of law's fixedness in governing all things of truth. Law is the power of perfection against which nothing can prevail to change, for it is supreme in itself, it controls everything good and compels it to be obedient that there may be no mistakes.

The absolute system of spiritual facts in their good and purity are held therein by this same power of law, for it exists as a thoroughly organized state of spiritual being, and manifests one standard of love for all creation, absolute and unassailable. It is the very highest state of existence obtainable and Lord over all because supreme.

Next comes order, as the third concept of principle in its perfect being, for all of this knowledge and enlightenment must be systematized and brought under a law of economy and usefulness, for the science and law of principle must work in harmony that it may surely express good.

It must express method in all of its operations, and regulate all action according to a perfect law, for orderliness is the way of law. All of the ways of principle are governed by science, law, order, that God's existence and that of His creation may be exactly and correctly fulfilled.

Jesus the Christ-law came into the world to fulfill the law, that is to fill the world full of the law of good as the principle of right, righteousness. By means of which we as children of Mind can learn absolute law through the science of Mind, and come into perfect orderliness and therein and thereby reach perfection in life.

Jesus the Christ gave unto us this wonderful law of righteousness, and he commanded us to walk therein alone, for he said when he repeated the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Principle is the law of righteousness made supreme in perfection and is as a finishing touch to all other heads of the law; it is in and among them all as God's presence. Jesus said that, "The Father is greater than I," meaning that the Father was this supreme power of Principle which is above all things, as thoughts.

Jesus the Christ was the law of righteousness made perfect through Principle as the governing power of all being.

A Table of Comparison of Good and Evil Ideas in the Point of Principle.

Principle	Science	Instruction	Egotism
		Enlightenment	Vacuity
	Duality	System	Irregularity
Chaos	Law	Organization	Shiftlessness
		Standard	Theory
	Anarchy	Government	Lawlessness
	Order	Method	Carelessness
		Regulation	Superficiality
	Confusion	Fulfillment	Procrastination

PRINCIPLE, THE TRUTH OF TRUTH, VERSUS CHAOS, AS A FALSE CONCEPT.

Chaos is a false mortal interpretation; it is a false appearance of the things of this world which cannot be understood, and this is because they are not in accord with the one Christ-law.

Chaos means no thought at all, no understanding at all; therefore it has no real meaning but is simply a sensation of a suggestion, received through the five deceiving mortal sense organs. It would have us believe that there is more and even less than a perfect God, that principle does not contain it all, for there is something over. This would be utter confusion and lead us astray, wherein we would not make any progress towards gaining our rightful state of existence in the kingdom of heaven.

We cannot know chaos and principle also and then understand either one, for they are opposites; chaos would gain our attention and have us divide our mind-action between good and evil that we might not know either one.

Therefore if we strive to serve God in His principle of perfect law, and also mammon as our false mortal imaginations, then we do not get one truth but are under both the truth and the lie, and their combined influence is chaos.

There is no chaos apart from mortal imagination, for it is chaos itself without reliability, because it has no standard of truth. To know principle is the destruction of all chaos, and the establishing of light.

SCIENCE, AS THE LOVE OF PRINCIPLE, VERSUS DUALITY, AS A HATE CONCEPT.

Duality is the mortal belief that there is more than the one perfect truth. Duality declares that both good and evil have being and existence, and that one is just as real and true as the other. Duality claims that there are two opposing laws which have existence in reality, and that both prevail in having their own way. Duality claims that death as mortality has life-action and lives, also that spirituality dies, and is killed by death, nothingness. This is equivalent to saying that truth is not true but is a lie, and also that a lie is not a lie but truth.

But the law of truth as scientific Christianity denies all of these impossible claims, for it has the power to make us know that truth is true to the utter destruction of mortal sense claims in the opposite testimony.

LAW, THE TRUTH OF PRINCIPLE, VERSUS ANARCHY, AS A FALSE CONCEPT.

Anarchy is the mortal consciousness running riot, believing in itself as a power to judge and condemn from its own imagination as a standard. Anarchy is utter blindness to any law of good as love, for its intent is to kill that which opposes it, and then exalt itself in the place of good or God.

Anarchy is the mortal concept of self as all, and is a darkened state of sensation concerning material conditions only, which knows not the Christ presence of love and good. The real thing which it hates is its own impotent law, but it is blind to this fact. When we come into the realization of the Christ-law as all then anarchy vanishes away.

ORDER, THE LIFE OF PRINCIPLE, VERSUS CONFUSION, AS A DEATH CONCEPT.

Confusion is the mortal consciousness striving to think nothingness. For its own self as an imagination through suggestion, is its confusion and fury. It is a mass of imaginery beliefs about that which cannot be accounted for in truth; it constitutes that state of seeming life which our Master said was dead. He referred to it when he said, "Let the dead bury their dead," their confusion. We must awake to the fact that we are not mortal but spiritual soul entities, not things of death but life.

INSTRUCTION, THE LIFE OF SCIENCE, VERSUS EGOTISM, AS A DEATH CONCEPT.

Egotism is the mortal concept of self as all, and such a mortal is blind to any other power than his own being. But this is not being, for it is mortal death as nothingness. Our Master said that there was none good but God. He also said that of him-

self he could do nothing. So it is that egotists think that they are greater than our Master.

Egotists say that their will must prevail, right or wrong, just because it is their will. They do not know Christ, but think that they know every thing else. You cannot instruct an egotist because he is all sufficient unto himself and will not hear you.

ENLIGHTENMENT, THE LOVE OF SCIENCE, VERSUS VACUITY, AS A HATE CONCEPT.

The concept of vacuity is a very good concept of mortality, for it is the utter absence of that which is of the Christ-law. But there is no such thing as vacuity apart from mortal imagination, because the whole of space is full of spiritual presence and the laws of righteousness.

There is no lack of infallible power of the Spirit of good and loveliness, its right ideas fill all space and presence and provide us with being of the right kind. Its laws of love and good are our source of life and peace and are free to those who will take them.

SYSTEM, the TRUTH OF SCIENCE, VERSUS IRREGULARITY, AS A FALSE CONCEPT.

Irregularity is a mortal concept which expresses its own state of death. It is an unlawful use of our God given gift of mind-action upon a mortal suggestion of that which is opposed to the law of system.

Evil within the mortal consciousness would have us express this idea that it might make us believe that God's perfect law had gone astray, lost its power of perfection, or anything else to blind us to the truth of good.

But God's universal law is immutable and cannot be lost neither imperfected. If this could be done, God's kingdom would not last two minutes.

System is our salvation in existence, and is our rightful inheritance from a God of heaven.

ORGANIZATION, THE LOVE OF LAW, VERSUS SHIFTLESSNESS, AS A HATE CONCEPT.

Shiftlessness is mortal laziness and is a mortal expression of its own impotence. There is no good, truth, right, or being in this seeming action of the mortal makeup. Its whole intent and effort is to keep us from expressing life as action that we might live.

Shiftlessness never yet produced anything real neither true, for it opposes all good and right in that it withholds life-action, which alone produces the good. Organization is the way of the law, and our way if we would succeed, when we strive to set up another way called the way of mortality, because it won't fight us and will let us alone in our shiftlessness, then we are not worth the saving but aught to abide in our confusion.

STANDARD, THE TRUTH OF LAW, VERSUS THEORY, AS A FALSE CONCEPT.

Theory is that which is not known but comes within the imagination and will of mortals. It is claimed to be something because it is believed to be something, but just what standard it conforms to is not known.

True standard is the one God made of perfect good or love; and when we use it exclusively to measure our soul's expressions, we shall not have the thought of theory for we shall surely know.

This standard of love is the one measure by means of which we may all know the things of the Christ-law without mistake.

GOVERNMENT, THE LIFE OF LAW, VERSUS LAWLESSNESS, AS A DEATH CONCEPT.

Lawlessness is a false concept of that which has true being, the result of which is to present to us nothingness as something. When we understand the perfect presence of God's law, there will be no time for thoughts of nothingness; it will fill our being so full that everywhere will be law and expressions of lawfulness.

Lawlessness as an imagination of mortals is a concept of self, as are all of these falsities which are apart from God. They are the things which were never made although they seem to have

being and ability to make us suffer. But God never made anything but government through love.

METHOD, THE TRUTH OF ORDER, VERSUS CARELESSNESS, AS A FALSE CONCEPT.

Carelessness is a very common error in this mortal state of death expression through the carnal consciousness. It cannot produce anything good, and surely is not lovely as a state of being, for it will not teach us of order neither of good, but will blind us to the knowing of orderliness, and strive to keep us from expressions of the law.

Jesus said that we were to be born again into a perfect concept of the spiritual life. And that those who did not get this concept of the perfect life were to remain where they were in the death concept of mortality and he said that mortality was death, dead.

REGULATION, THE LIFE OF ORDER, VERSUS SUPERFICIALITY, AS A DEATH CONCEPT.

Superficiality is a make-believe concept, false in every intent of being. There is none of the strength of order in it, but instead foolish, senseless, mortal imagination, without being, completeness or truth.

Any superficial thing is worthless and unworthy, God's children do not live by this kind of thoughts, but demand truth as a live active state of perfect law. The deceit expressed in all things superficial is not to be understood, and when recognized is seen to be nothingness posing as something, but which has no substance to show for its authority of being.

FULFILLMENT, the LOVE OF ORDER, VERSUS PROCRASTINATION, AS A HATE CONCEPT.

Procrastination is a very subtle error of the mortal imagination, for it would keep us from getting fully in touch with the Christ-law.

In this way it would defraud us out of our rightful inheritance of perfect life-action in the expression of love. Its suggestion that

there is plenty of time, is a very subtle error for the mortal consciousness is never in a hurry to listen to labor, its intent is to rest and let someone else work. Procrastination is the fear of mortals of the time when mortality shall cease to be; it would put off its own demise to deceive us the longer. But fulfillment is the law and it shall not fail.

As it has been in all other points of the Star wherein we were obliged to destroy our allegiance to these evil and false beliefs of the mortal consciousness; so also must it be accomplished in this point.

We cannot rightfully present ourselves as candidates for instruction before the Christ, and in the presence of his law, until we have complied with the demand that we walk in the law with clean hearts.

Not until we have given up our allegiance to these hateful thoughts and evil suggestions, will we be qualified and able to perceive and understand spiritual meanings, and abide within the protection of the law free from the confusion of service to two standards.

But having accomplished this understanding and come out from under the ban of these evil states of consciousness, we are ready to proceed with the following tables, which are to be studied carefully and persistently until we see clearly the life, love, truth in them, and know that it is the one complete meaning intended by the law.

This law is not based upon mortal opinions, neither personal likes nor dislikes, nor governed by mortal laws of any description. The ambitious, dominating mortals, no matter who they are, cannot add anything to it nor take anything away from it, neither aid it in any way to prevail. For the efforts of mortals with their coercive laws, but instil fear into the hearts of men and thereby hide the true sense of the Christ love.

God's perfect law is able and capable in its prevailing, and as a perfect law of righteousness it has already prevailed. When we come to know this fact and to serve it with an honest will and intent of heart, uncontaminated with mortality then will we cease to be afraid, and progress in spiritual understanding.

To have the courage to break away from dominating mortals and their old and dead customs, which teach of good and evil, is a very great start in our progress, and will reveal the higher law of the Christ. The following tables are intended to reveal this law in its complete life-love-truth-meaning that all may have one law and one Christ to follow.

The following pages should be studied in conjunction with the diagram of the Star of Bethlehem.

THE TABLES OF THE FIFTH POINT OF THE STAR OF PRINCIPLE.

TABLE ONE.

The truth-perfection of perfect Truth equals truth's perfect Principle.

TABLE TWO.

The love-substance of perfect Principle equals life's active Science.

The truth-perfection of perfect Principle equals truth's perfect Law.

The life-action of perfect Principle equals love's substantial Order.

Therefore the counterparts or the developed meaning of the Christ-Mind of Principle, in the third revelation of Mind are Science, Law, Order. These three ideas represent Principle.

TABLE THREE.

The life-action of substantial Science equals truth's perfect Instruction.

The love-substance of substantial Science equals love's substantial Enlightenment.

The truth-perfection of substantial Science equals life's active System.

Therefore the counterparts or the developed meaning of the Christ-Mind of Science, in the fourth revelation of Mind are Instruction, Enlightenment, System. These three ideas represent Science.

TABLE FOUR.

The love-substance of perfect Law equals life's active Organization.

The truth-perfection of perfect Law equals Truth's perfect Standard.

The life-action of perfect Law equals love's substantial Government.

Therefore the counterparts or the developed meaning of the Christ-Mind of Law in the fourth revelation of Mind are Organization, Standard, Government. These three ideas represent Law.

TABLE FIVE.

The truth-perfection of active Order equals love's substantial Method.

The life-action of active Order equals life's active Regulation.

The love-substance of active Order equals truth's perfect Fulfillment.

Therefore the counterparts or the developed meaning of the Christ-Mind of Order in the fourth revelation of Mind, are Method, Regulation, Fulfillment. These three ideas represent Order.

These are the tables within the point of the Star of Principle, and are to be committed to memory, for we must have them as states of conscience firmly fixed in mind, that they may be a sure defense against any and every evil suggestion which strives to prevail. To know these ideas in their lawful meaning of spiritual being is to gain the protection of the power of the Christ-law.

THE RELATION OF THE IDEAS IN THIS POINT OF THE STAR.

Principle is the last and very highest attainment of mind-action which can be expressed. When it is gained in perfection we shall have absolute power over the enemy in all of his subtle disguises, forms and suggestions. We shall have completed our course in spiritual understanding and risen above the mortal imaginations of the evil destructive consciousness.

Science as the love of principle leads us into a concept of the perfect law, and through law we are made to understand that which is real.

For reality is found only in the law of scientific Christianity, and through this understanding of scientific Christianity are we given consecration.

These are the three stages of our concept of love-substance in the law, for science being real then it demands consecration.

Law as the truth of principle is found to be in association with infinity as infinite being, while sanctity is the substance of the law. These are the three stages of our progress in gaining an understanding of just what law is, for law is infinite good sanctified.

Order as the life of principle is in association with presence, for order is the law of presence in perfection, and it is further associated with purity, thus giving us a complete idea of the life-action of principle, for orderly presence as the true love of the Christ is the pure law.

Out of the presence of the laws of honesty and justice come the concept of science, as the perfect way of the supreme Law. Out of justice and science comes the concept of law; for the action of justice in a scientific way is a good perception of law.

Out of a realization of science and law comes our perception of order, for there is no order except in science and law, as scientific law.

And now in the fourth revelation from equity and justification comes the concept of instruction, and it is well known that truth as a law is that power which alone can instruct anyone and compel them to understand.

Out of justification and instruction do we get enlightenment, as the substance of science wherein we know and are made free.

Out of instruction and enlightenment do we get the concept of system, for all of the law is systematic and perfect, and it can be attained only through the one way of scientific instruction.

Out of enlightenment and system we receive the concept of organization, for the law is perfectly organized in its life-love-truth-presence.

Out of system and organization we get the perception of one standard, that of love which is the base of the whole law.

Out of organization and standard do we perceive government as the law in action, and that its good is intended for our use and guidance.

Out of standard and government we perceive the idea of method, which is a necessary state of economy and which will help us to prevail.

Out of government and method we get regulation as a following of the fact of these ideas, and we can see just how it profits us in economy.

Out of method and regulation we receive the concept of fulfillment of the law, wherein it prevails and overcomes all mortal imagination, for fulfillment as the love of the orderliness of the law is our salvation.

When we have established these ideas in consciousness, we shall have gained a good start in knowing the perfect law of the Christ, and when we have become familiar with them in use and in demonstrating their power over evil suggestion, we shall perceive the presence of the law as the presence of the Christ Spirit and abide within its protection and love.

BIBLE RECORDS AS RELATED TO THE LAW OF PRINCIPLE.

THE FIFTH COMMANDMENT.

In Exodus 20, 2 and 12, (*Because*) "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage:" Therefore you will have in heart to:—

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

To honor the Father-Mother-Principle which is the spiritual power of life, as the truth and love of Spirit, the truth as Father, and the love as Mother; will reveal the real source of our being. It means to understand that we are spiritual and not material. We shall intuitively know to give honor to the law which gives us life in the expression of good ideas, for these are to be to us for meat.

This commandment is associated with the fifth head of the law as principle, which is the source of all action, substance, per-

fection. It is the Father-Mother of every state of perfect being which we can live.

THE FIFTH BEATITUDE.

In Matt. 5, 7, we read the fifth beatitude which Jesus gave in explanation of the law in reference to principle.

"Blessed are the merciful: for they shall obtain mercy."

This beatitude agrees with the fifth point of the Star and head of the law in principle; for as we give forth a consciousness knowing mercy, as the honest exercise of love, we shall thereby be compelled to have mercy in heart as an intent. We shall surely be blessed by its presence.

If by mercy, then it must be true of all perfect ideas which compose the principle of thoughts within the Christ-Mind, for there is no other way in which we can be blessed, save by declaring, expressing and living these ideas as right states of being.

THE LORD'S PRAYER.

In Matt. 6, 2, we read the fifth section of the Lord's prayer.

"Give us this day our daily bread."

Surely this refers to the infinite principle of perfect and right states of consciousness in which we live alone, and apart from which we do not live at all but die. These must constitute our daily bread of spiritual thoughts, and as spiritual mentalities we eat nothing else, for they are the source of life and immortality. These states of being as idea entities wholly spiritual and good are the things which God created in the beginning finished and made perfect, and then gave to his children with this command, walk before me in my law and in it become perfect. We shall not walk in this principle of scientific Christianity without gaining its perfection, which is another of God's wise provisions.

THE SERMON ON THE MOUNT.

In Matt. 6, 19 to 24, we read what Jesus said about principle as the head of the law in the realm of truth.

We are told not to lay up treasures here in the earth of earthly things where they are uncertain, and among which we

cannot place our trust. This is because of the absence of that "faith of knowing" in the transitory and changeable character of all material goods. The moth and rust, the wear and tear of things in this struggle of the survival of those who have the most money, the sharpest wits, the least conscience, and the power to execute them upon others; all of which is not under a principle, neither has it any standard of good, and if not of good then none at all.

But we are commanded to establish true states of conscious being in life-action of the perfect law of good, wherein there is no evil thing to make us afraid, and nothing which will not last always for our good.

Jesus tells us to lay up a store of faith through attaining a clear concept of life in the expression of perfect states of true being, that we may know the kingdom of heaven which is within us, and in which is no moth, neither rust, nor is there any of the wear and tear of mortality. Nor any of its fury and confusion of self prevailing at the expense of the neighbor.

Jesus puts it very plainly when he says, that wherever our heart's intent and liking is, there also is our effort to possess that thing, because we treasure it and esteem it of value. It matters not what it is, but if material, fame, wealth, money, power, pride of living, social supremacy; there will our heart's effort be guided, as among the things of rust; or if we are searching to find the Christ-law of immortality, surely it will not be among these ambitions. We must not forget that he said that whichever one we found to be of value that there would our heart's effort be found at work to obtain it.

The faith of certain knowing is a very great possession, greater than gold and silver or any material possession which will rust. And it is the power of principle which makes us to know. When we have gained this priceless gem then will we separate the good from the evil persistently, and dwell within the bounds of the principle of good continually.

Jesus in summing up this whole subject of principle as perfection, says: "The light *(the understanding life-action)* of the body is the eye, *(our means of interpretation)*. If, there-

fore, thine eye (*interpretation*) be single (*as one law, in accord with perfect principle*) then thy whole body shall be full of light *(spiritual understanding)."*

"But if thine eye *(interpretation)* be evil *(made through the imperfect sense testimony as an interpretation)* then thy whole body *(being)* shall be full of darkness; therefore if the light *(interpretation)* which is in thee be darkness *(the false interpretation of the animal sense-mind)* how great is that darkness." This surely will give us something to think about in the matter of serving principle, or not to do so.

CHAPTER X.

DOMINION

THE LIFE OF TRUTH.

THE LAW OF KNOWING, PREVAILING OVER SENSATION.

Dominion as the life of truth is the power of the law expressed, and is that state of being which is sought throughout the earth by all people.

But upon different standards, and in different ways, also for different purposes, little knowing that dominion is one state of being and is given as the life-action of true perfection. The reason why we have not attained unto dominion in the past, is because it was not true dominion which we were striving to gain, but the opposite of dominion in the impotence of selfishness, death, which is not the life action of truth, or dominion.

In John 5:42, we read some very plain statements which were made by our Saviour, and which bear directly on this subject of dominion.

"But I know you that you have not the love of God in you."

Jesus must have perceived the selfishness and selfwill in these people, which would hide the action of truth within their conscience.

John 5:44, How can ye believe *(know)* which receive honor one of another: and seek not the honor that cometh from God only?

This states very clearly that the law in its prevailing is our dominion, and when contaminated with mortal opinions or coercive laws, which are intended to give honor to men or help the law in its perfect action, that it is defeated and made null and void thereby.

John 7:17, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself."

Even Jesus, who had the appearance of being a man like others, did not exalt himself, but referred to the doctrine as a law or will of God, which was to reveal its own dominion to men when they accepted it unadulterated.

If Jesus did not exalt himself, then why should we think ourselves to be worthy of mention in the presence of the law which is all? And more, let us turn a light upon this self of mortality, let us turn from our worldly analysis of the things of appearance, that is, from the things of the realm of outer darkness, because they do not give us a life-love-truth-meaning as an understanding of spiritual being, and then carefully examine our own heart's expression to honestly find what is therein, for as children of God, as active spiritual mentalities we should find Christ as a law of infinite good established and expressing life, love, truth.

But just what do we really find? Is it not a storehouse full of deceit and iniquity acquired from years of sense experience with sin, doubt, greed, fury and confusion? And are we really and truly happy, contented, prosperous, and convinced of the allness of good and satisfied?

While looking within our own heart's conscience do we make a discovery which we have not in the past been just willing to acknowledge and own?

It is that heart of stone in which is no honest love of God, but rather a conscience filled with strife, indifference, and selfishness; one subjugated with pain and sorrow, and become unsympathetic, unresponsive, defiant, hateful, cold, dead. Are not our hearts full of secrets and remorse of past sin and mistakes? Some or all of which, we are not honestly willing to repent, maybe do not dare, but desire to have them overlooked and foolishly hope that they will be, for otherwise it might be inconvenient and cause us suffering or shame.

Knowing this state of mortality and its evil expression, is it any wonder that he said to those hearts standing by him, "I know you that you have not the love of God in you."

But let us turn from this sorry tale unto the hope of dominion, which, when it is attained, will do away with all of this evil thought, and surely make right all that is wrong. To know and

live the one righteous law of perfection is our dominion, and by it can we prevail; for this evil consciousness will be overcome and cannot longer hold us down in bondage to its suggestion of impotence. For we are not impotent mortals, but spiritual mentalities with dominion as an ability to think and express Christ's law.

What Is Dominion, the Life of Truth?

Dominion is a state of the soul's knowing. It is to see with the soul. To see with the soul is to understand. To understand is the consciousness of good in heart. A consciousness of good is a realization of life-action, love-substance, truth-perfection.

The concept of dominion as a state of the soul's being is given in a realization of its perfect action, for when the soul knows that 2 times 2 equals 4, it expresses dominion through this perfect state of law.

It knows loyalty, because it has practiced being loyal until it has perceived that as a state of perfect being it produces good every time.

Then because the good or love has all attraction to draw men to good, the soul gives to loyalty its allegiance, thereafter nothing can prevail against this soul's knowing of loyalty and dominion will be manifest.

Dominion as truth's action differs from the dominion in love's action or love's perfection in harmony, in the fact that in dominion we use life-action; while in harmony we use truth-perfection as our power of expression.

Now when we turn in earnest from our dead-sense heart, that mortal consciousness which has so completely covered up the spiritual concept of things, through its material sense-experience of this worldly existence; we find the live heart of the soul. That real live Christ consciousness as an experience of life, love, truth. Here we find our love perfected and also in action. This living soul consciousness which sees the good only as an understanding of the presence of Christ, reveals our real true being in a full, sympathetic, light heart, with kindly feeling to all, and ever grateful to our Father for the peace which is within us. Then are we ready to stand firm in the faith of good, and to divide with

our neighbor our many good gifts which come from the Father. Not those things which are convenient and of which we have a plenty and to spare, but of those things which we value most and can least spare. Not striving to possess our own rights according to our own opinions, but to help others to get theirs even if at the expense of ours. Then will we begin to understand our dominion of love as good which alone overcomes every evil thing.

When we give up the darkened heart that old mortal consciousness filled with the commandments of men, as the rule of self-preservation which regards not God; then shall we begin to understand the dominion of truth.

This concept of dominion in love, and the dominion in truth, will reveal the dominion in life, for love and truth equal life.

The sixth section of the Lord's prayer will be made plain to us, and our unlawful thinking will be destroyed, our debts of sense transgression will have been overcome; and we receive our rightful dominion in exact proportion to our love for our neighbor in righteousness. For we are to see him with the soul as an active spiritual mentality expressing the law of life, love, truth. Any other appearance which he may seemingly manifest is not to be him, but evil, devil. That which we are not to know.

When we have committed the tables in the preceding chapters and from putting them in practice discover their dominion, and realize their substance in love; also their dominion as truth in action, we will find our life to be in proportion to the number of ideas which we can express with dominion. Our allegiance is to be first and last to God and his perfect law, and through his Christ ideas to extend this law to all men.

The manifest law of healing is herein shown to be that power of demonstration which truth has over the lie. The dominion of truth in action over all sense testimony as the lie of inaction. This power is summed up as follows and expresses the dominion of Mind in our conscience.

Righteousness as a law of the rightness of right, the love-substance of truth; because of its substance perfected, is bound to produce one perfection as a realized law of right and truth. This gives us a concept of principle as the truth of perfection, to which

we adhere because of its indestructable and unassailable power in prevailing against everything unlike itself.

This irresistable power of right and truth as a law of perfection reveals one constructive good which is love or the substance of right. But this is not complete within our consciousness for the reason that the knowing of truth is an act of life, and not until we experience within our own conscience its active dominion do we know. Not until we have proven the certain action of truth's dominion as a power to prevail do we know and know that we know, and know just how and why it prevails.

Therefore all ideas in Mind symbolizing truth's perfection as constructive good, are fulfilled and our knowing sealed in conscience, because of the living action of truth's power; that is, all truth as constructive good becomes all powerful when perceived in action.

Jas. 2:22, "Seest thou how faith wrought with his works, and by works was faith made perfect."

Herein James speaks of the perfect faith of knowing the works. It was the same faith which Jesus had in his Father, that perfect knowledge of the supreme law of perfection. It must have been because of the soul-knowing which Jesus expressed that he was able to do the works that he did, for he often spoke of the necessity of having faith, belief, knowing, as a requisite of expressing dominion. He said moreover that nothing should be impossible to those who could believe, that is, who were able to gain an absolute understanding of the dominion of the law which is absolute.

To know the spiritual principle of life-action, love-substance, truth-perfection, and believe it without any doubt because it is absolute law and to know just how and why it is sure and certain, is the kind of belief which is required to demonstrate the Christ dominion.

This law of healing through the three powers of Mind, to be known in conscience and expressed as soul experiences of love's attraction in constructive good and possessed in wisdom; also in truth's power of perfection as in harmony; and in life's demonstrable action in dominion; covers vastly more than the subduing of pain, or the overcoming of disease.

It is not intended to aggrandize mortality in any sphere whatsoever, but is to make plain the allness of the good, and to heal the sick and sinful of their confusion.

This fact follows the dominion of Mind in its use as a soul's knowing. That is as we guide our thoughts into lawful channels of right ideas only, do we become like them and gain a certain knowledge of righteousness as a positive law. For there is one life only which is surely perfect; to acquire it at all is to acquire it perfectly, one idea in perfection at a time, until we have gone over the whole list and made it all ours. In this way we can make definite progress and know just where we are in the scale of development, and are able to touch up any point in which we need especial training.

If we strive to include material conditions within this law we shall find confusion in our path, and we surely shall not understand. But if we turn down this testimony and suggestion of the sense-mind, giving it a deaf ear, and then go into conscience and abide by the testimony of Spirit to our spirit, we shall surely known and know that we know.

Knowing, as the soul's realization of truth-perfection, is the healing power of the Christ. It will surely overcome in our consciousness every erroneous imagination of the evil sense-mind, and correct every imperfect sense-concept (*mental error*), and also their resulting physical manifestations. Not through a belief as a blind hopeless faith of uncertainty, but through the dominion of absolute knowing; according to the law of righteousness expressed in life, love, truth.

How to Know Dominion.

Now how shall we go to work to gain this absolute dominion expressed in this point of the Star, and be able to express its active demonstration as our final and certain proof of knowing? For we are to know that dominion is that power of action which is to seal truth's presence within our conscience.

The very first thing to do is to get a realization of the Christ meaning of dominion. Which is as follows: The truth-perfection of dominion equals infallibility; the life-action of dominion

equals control; and the love-substance equals power. Dominion therefore must equal an infallible controlling power; which is the action of the Christ-law of truth.

A concept of dominion is not gained at once, nor without due preparation, for we must gain an understanding of the infallible allness of good before we are anywhere near dominion. Even then no man shall know dominion save him who possesses it, and can prove it by its use.

The power of dominion gives forth a consciousness of the truth of life-and-love; also the life of love-and-truth; also the love of truth-and-life, and these are one concept of Mind.

Dominion is to know the will of life as all action in the universe; love as all substance anywhere to be found; and truth as all perfection, which is an ever-present law. They must, however, be known as soul experiences, real, active, living states of being. When seen through the soul it will be perceived that this power is the dominion of the law.

Dominion is infallible law in action, for when we have demonstrated any problem of spiritual being, there is present the power of infallible action to make its revelation possible. Herein is an experience of our knowing power. When we have expressed 2 times 2 equals 4, we have come into contact with one phase of the Christ-law, and when we know that obedience is the life of love, and that dominion is the life of truth, then we have come in touch with Him as the law. This is because of the presence of true intelligence expressed. When we realize intelligence as principle and dominion; or the law in action, we have come into contact with the creating power of God.

Once knowing intelligence as true and good, then we shall not be able to know ignorance as anything at all. Ignorance is but a mortal sense belief of the absence of intelligence, and this is but sense-imperfection's inability to understand soul's perfection, and to see that which the soul sees.

When we consider the somethingness of presence, and then understand it to be the infallible power of the law of love filling all space, and that this power of love's presence is the law or will of the Christ, and is the spiritual Christ's presence here and now,

then we can be said to be seeing with the soul, and in close touch with the real dominion of the law.

Stability, certainty, constancy as concepts of infallibility, express the unchangeable presence of the law of the Christ and they manifest one controlling power in success, achievement and mastery. This is the dominion of the Christ's presence here in the earth, for he said, "Lo, I am with you even unto the end of the world."

Moreover, the authority, ability and finality of the Christ law of dominion, in truth's action is indisputable, and to known certainty and its source as in the dominion of the Christ's presence, compels doubt to vanish away, it is because of the presence in the soul of a realization of this infallible power of true being.

To realize success as manifest dominion within conscience will obliterate every trace of failure in mortal sense, for we cannot know them both.

To realize finality as the power of the law in operation is the very completeness of the concept of dominion's action, for it is perfected.

Thus we can easily see that all sense-known things must have a battle to the death with all soul-known things, and we already know that the soul-known things will prevail. Evil is already overcome and put down forever.

It is the power of dominion in truth which compels a lie to lose its sense-presence when in the real presence of truth. So must all evil vanish before good; death before life; hate before love; falsehood before truth.

Dominion as the ever prevailing power of the Christ's presence is ever active in manifesting good through the will of the one perfect law of righteousness. Whatsoever part of this law we declare, secretly knowing in the soul, with our active ability of dominion, will be revealed openly by demonstration, and expressed through the Christ-mind.

But we must be active in the doing of this law; we must not fail to declare it until the attractive power of love is revealed within; then it must be clinched with the power of truth's perfection realized.

Dominion is the power of the will of God, the will of good in us expressed. We must know, and know life's action, love's substance, truth's perfection so well that we can say with certainty, just as Jesus said, when the sick man came unto him saying, "Good Master I know that if thou wilt thou canst make me clean." Jesus replied, "I will, be thou clean."

Jesus told us in the records of the Bible that we should do the works he did, and more, that nothing should be impossible unto us if we could but believe, gain the dominion of knowing this absolute law of perfection.

Jesus did not speak with doubt at any time, and it must have been because he knew the absolute law of the Father in all of its dominion was back of him, ready to do the will of good when it was knowingly declared, just in the same way that this law is applied to any other subject.

Now when we learn to know then we can speak with authority also, but not until we know, and know as a soul experience of Christ's presence within us, for it is he that does the work not we ourselves.

The following table in the sixth point of the Star of dominion contains some of the most aggressive mortal imaginations which we have to overcome and destroy. When the truth is fully understood about them we are delivered from their attractiveness by contrasting them with the good, wherein the false existence within the realm of death gives way to the fact of truth.

Dominion to the impotent mortal sense, which never knows anything for a certainty, is a tremendously high standard, and by it is not attainable. But when we see dominion through the soul, instead of through mortal sense, we do not think it to be so very difficult, and neither is it unnatural, for without dominion we could do nothing at all. We cannot make any progress or gain any understanding of life without dominion. From this it is very essential that we understand what dominion consists in, and know how to use it, and also when we are using it; for without it we cannot progress beyond a mortal hope or sense belief, in which there is never any knowing or dominion.

Dominion is to have the certain knowledge of obedience to the supreme law of perfection; this is to have perfect control of the mind power of knowing, which consists in knowing and knowing how and why we know.

This is accomplished through expressing the principle of perfect and right ideas as states of spiritual being, each unit of which exists within our conscience or soul as truth in action, and in this way are we expressors of the one righteous Christ-law.

Dominion is to know that these right ideas have being only and are real and true spiritual truth, and that our immortal existence consists in soul expressions of them through the law of life-love-truth-meaning.

But not until we gain them firmly seated in conscience, to the utter rout of all opposing errors as the imaginary ideas of the evil sense-mind, can we have and understand the power of their dominion, which is inherent in every perfect idea.

To master this head of the law will aid us greatly in gaining an understanding of the ideas to follow, and also help to give us a better knowledge of just what God, as the Father-Mind or Spirit is. For God is to be known to us as a power of Spirit in presence, not manlike, but Spirit.

This question of what God is has troubled people for ages, and it has been because they have tried to see him through the wicked, evil, deceiving, mortal-sense-mind interpretation of a God. Which was just as confusing, destructive and impotent as mortal-sense itself, because he was a good and an evil spirit in the image of mortals. How could they understand that God is Spirit, while looking through mortal sense, at the only thing this sense is able to see, that is matter?

We must awake and see things with the soul, and then we shall find God. We shall find him to be a supreme Spirit as a perfect law of perfection.

A Table of Comparison of Good and Evil Ideas in the Point of Dominion.

Dominion	Infallibility	Stability	Transition
		Certainty	Chance
	Deception	Constancy	Suspension
Impotence	Control	Success	Failure
		Achievement	Defeat
	Surrender	Mastery	Servitude
	Power	Authority	Pretense
		Ability	Futility
	Helplessness	Finality	Opinion

DOMINION, THE LIFE OF TRUTH, VERSUS IMPOTENCE, AS A DEATH CONCEPT.

Impotence is a very blinding and destructive state of belief in the mortal consciousness. To believe that we are mortal by right, and hopelessly bound to serve the death thoughts, is wholly wrong and unjust. For we do not live within the mortal realm of nothingness, which is in a dead sense of things, but instead within a live intelligence which knows one supreme law of good. Impotence means nothing as the lack of something, that is the absence of an ability to do, which precludes dominion.

It is an impotent belief for us to believe that we can exercise our God-given dominion before we discover it in fact. It is self-evident that we cannot express anything that is not within our own conscience, and not until we become pure, that is, one with the righteous law will we be able to live right. Furthermore, if our consciousness is clogged with the least doubt of the power of the law to prevail, then this impotent concept must be cast out by taking into thought the three powers of Mind, which convince us of the allness of life, love, truth. We cannot hope to overcome the mortal concept of impotence with mortal impotence, it will take real power of the law to do it.

Dominion is master over impotence every time, when they are placed together and compared, the one with the other, dominion acts; impotence does not act.

INFALLIBILITY, THE TRUTH OF DOMINION, VERSUS DECEPTION, AS A FALSE CONCEPT.

Deception is a foolish state of mortal existence, and we must not be deceived by harboring this evil falsity within our consciousness, for when once it gets a hold upon us we are at once blinded by it and both defiled and destroyed by its presence. We cannot practice it upon another without receiving the harm of its presence upon ourselves, because deception defiles and soils every soul which comes in contact with it.

Infallibility, as the one certain and absolute law of right, reveals unto us absolute Christianity, and there is none other Christianity but that of absolute law, righteousness. This can be surely trusted and does no one any death, but instead reveals life and peace.

CONTROL, THE LIFE OF DOMINION, VERSUS SURRENDER, AS A DEATH CONCEPT.

Surrender means to give up and cease to know right, that is to deny the good and right and to acknowledge evil. Surrender is a mortal concept only and pertains to conditions of material existence, for it is an acknowledgement of impotent presence. There is no impotent presence nor presence of impotence, for all of that which has being is within God's kingdom of perfection. To surrender to impotence is like giving up to nothingness, to cease to use our God-given will to do the right. God's law of right compels us to live and express him in every right idea as a state of consciousness or state of spiritual being, for we cannot surrender right.

POWER, THE LOVE OF DOMINION, VERSUS HELPLESSNESS, AS A HATE CONCEPT.

Helplessness within the mortal consciousness is there because we do not know God as the power of Spirit and presence. The presence of this law which runs the universe; and we receive our supply from this unfailing source of good and right only.

We are helpless only in our own thoughts because they stray away from the ever-present law of good and right through mortal imaginations. We can hope only to get right by following closely the things of the law, the states of perfect being which God made. These are arranged through symbols in the diagram of the Star, and can be learned therein.

STABILITY, THE LOVE OF INFALLIBILITY, VERSUS TRANSITION, AS A HATE CONCEPT.

Transition is the mortal thought of ever moving from place to place, and from form to form. It expresses the uncertainty of mortality in the sense concept. That existence here in this world of falsity, which cannot be accounted for, and in which we cannot stay for any great length of time.

It is a concept apart from that of the infallible law of immortality, and also of the immutable presence; and when we get close enough to the law of God, we learn that we do not leave presence, but that it changes its material appearance, and goes out of the range of these sense organs.

When we realize that nothing can take us out of the hand of God, and separate us from his care, and that nothing ever has, then we shall cease to be afraid and shall awake and follow the law of good only.

CERTAINTY, THE TRUTH OF INFALLIBILITY, VERSUS CHANCE, AS A FALSE CONCEPT.

Chance is a most subtle concept of deception, and is the ruin of many a clear thought of certainty. It is one of those mystified thoughts which goes up in our presence to blind and confuse us. Its subtle attractiveness is a terrible error of distraction, for we receive nothing, more times than anything else, as our reward of indulging in its allurement.

From the spiritual standpoint we receive nothing every time from chance, because the law is infallible certainty only, and this certainty destroys all fear, which is known as chance.

CONSTANCY, THE LIFE OF INFALLIBILITY, VERSUS SUSPENSION, AS A DEATH CONCEPT.

Suspension is a blinding thought of mortal cessation, in fear of the law of good and right, being destroyed. As if presence could be wiped out for a time, and there be no presence because it had been suspended.

The law of right become wrong, just for a change, if for no other reason, but as we know that we have one law of perfection, and that it prevails, then this state of affairs could not possibly be.

Constancy represents the ever-living law of perfection, supreme above everything else, and intuitively we know that it will always continue.

SUCCESS, THE TRUTH OF CONTROL, VERSUS FAILURE AS A FALSE CONCEPT.

Failure is nothing at all. It means that nothing has been attempted, and proves to us that nothingness still remains nothing. Failure has no real meaning in the presence of the life, love, truth law, because it is nothing. Failure cannot be thought because we cannot think nothing, to think at all means to think something as of success, which has life-action, love-substance, truth-perfection, none of which is manifest by failure.

Failure to mortals is a thing of fear, and this is because we live according to the standard of mortals in good and evil concepts. When we walk in the law, as we were commanded, then shall we find success and be delivered from the illusion of failure as a law.

ACHIEVEMENT, THE LIFE OF CONTROL, VERSUS DEFEAT, AS A DEATH CONCEPT.

Defeat is wholly within mortality, for there is nothing within the law which was ever defeated. To be sure, Jesus was crucified in the flesh, and mortals said and thought that they killed him. But they did not kill him, neither defeat his spiritual law of life, love, truth, and these evil, impotent mortals never will.

This law is an indestructible immortality called life, which never dies.

We get our concept of defeat from experience with mortal impotence as the fleshly existence in this world's transitions, those things which go out of sight, or out of range of motrals, and which give the sense of defeat.

MASTERY, THE LOVE OF CONTROL, VERSUS SERVITUDE, AS A HATE CONCEPT.

Servitude is a concept of slavery, the fear of not doing that which mortals tell us to do, because seemingly they have more physical power than we have. This is not and has nothing to do with the law of the Christ, which says that obedience is the life of love, and does not consider any mortal or their laws. Mastery is to abide within the law of the perfect Christ, and we cannot be under the bondage to mortals in servitude, and under freedom in the Christ-law also. We must deny one or the other, and this means to serve the law in obedience as the life of love, for we can do no other way.

AUTHORITY, THE LIFE OF POWER, VERSUS PRETENSE AS A DEATH CONCEPT.

Pretense is a foolish mortal-sense belief, for mortality only senses its errors as something. But pretense is not a part of an infallible law of good, because pretense in its very nature is not anything at all. It seems to be something, but is nothingness without meaning, a sense suggestion only without substance. A mortal imagination of its own being in impotence and confusion, as a negative something without fact or truth behind it. But authority abides within the law, and has both fact and substance behind it; it prevails against pretense and saves us from becoming nothing in the pretense of mortality as being something.

ABILITY, THE LOVE OF POWER, VERSUS FUTILITY, AS A HATE CONCEPT.

Futility is the mortal concept that we are mortal, and in mortality that we are helpless and have no ability. But when we

learn of dominion and gain its power as our rightful state of spiritual being, then we prevail against this futility concept of the mortal.

Futility is vicious in its suggestion, for it strikes at the very center of mind-action. When we are ready to give up these mortal concepts as something good and much to be desired and turn to our rightful dominion, we shall find God's word already within our heart's conscience to give us a helping hand, and our expressions shall become spiritual and right.

FINALITY, THE TRUTH OF POWER, VERSUS OPINION, AS A FALSE CONCEPT.

Opinion is a subtle excuse for mortal guesses, also a ruse to inaugurate chance as a thing of substance. Its whole intent is an acknowledgement of the lack of knowing. Things of the law are not things of opinion, but things of immutable fact, which stand of their own strength and are able to prevail every time—this is our concept of finality, from which there is no appeal. Mortals claim to know something apart from the one righteous law, but they do not, for there is nothing apart from Christ and his law of perfection. He is all, and there is not more than all. Finality is the testimony of truth as spiritual prevailing, which teaches us all that we know.

HOW TO KNOW DOMINION.

Having gone over the preceding pages carefully and gained the understanding of the allness of the good ideas, and given our allegiance to them, thereby casting out from consciousness the mortal imaginations of their opposites, which seem to have power to prevail against the good; then we are ready to proceed with the next step and clinch our knowledge of the allness of the good through an understanding of the tables.

It is the knowing of these spiritual states of being which are in the image and likeness of our Father-Mind or Spirit that is to endow us with healing power. They must be clearly and perfectly understood and also be uncontaminated with mortal laws

and selfish intents, before we can realize the power of spirit in its purity and be able to use it in his name to overcome error in any form.

The healing power of God's law is sure and certain, and consists in declaring this law with understanding. When this is done we get like it in spiritual being, which takes us out of the mortal concepts, and we receive relief from our error expressions. The body easily and naturally takes form in perfect unison and harmony with the right concepts of mind-action, for we are spiritual in truth and not material.

We think that we are material, but we are not, and we are deceived because we look through the material eyes instead of through the eye of the soul, which is understanding. We cannot ever find out anything about God through these five deceiving material sense organs, for their testimony is one continuous lie as a false interpretation.

For this reason we shall have to abide with each symbol until we see with the soul or understand the spiritual meaning of life-action, love-substance, truth-perfection, and are able to apply it to our daily lives.

This association of the law to our daily lives is the one thing which we are to learn; it will come gradually into our consciousness if we persist in its use, honestly striving to gain the habit of seeing with the soul, instead of with the blind eye of mortality.

The following pages should be studied in conjunction with the Star.

The Tables in the Sixth Point of the Star of Dominion.

Table One.

The life-action of perfect Truth equals love's substantial Dominion.

Table Two.

The truth-perfection of active Dominion equals love's substantial Infallibility.

The life-action of active Dominion equals life's active Control.

The love-substance of active Dominion equals truth's perfect Power.

Therefore the counterparts or the developed meaning of the Christ-Mind of Dominion, in the third revelation of Mind are Infallibility, Control, Power. These three ideas represent Dominion.

TABLE THREE.

The love-substance of perfect Infallibility equals life's active Stability.

The truth-perfection of perfect Infallibility equals truth's perfect Certainty.

The life-action of perfect Infallibility equals love's substantial Constancy.

Therefore the counterparts or developed meaning of the Christ-Mind of Infallibility in the fourth revelation of Mind are Stability, Certainty, Constancy. These three ideas represent Infallibility.

TABLE FOUR.

The truth-perfection of active Control equals love's substantial Success.

The life-action of active Control equals life's active Achievement.

The love-substance of active Control equals truth's perfect Mastery.

Therefore the counterparts or the developed meaning of the Christ-Mind of Control, in the fourth revelation of Mind are Success, Achievement, Mastery. These three ideas represent Control.

TABLE FIVE.

The life-action of substantial Power equals truth's perfect Authority.

The love-substance of substantial Power equals love's substantial Ability.

The truth-perfection of substantial Power equals life's active Finality.

Therefore the counterparts or developed meaning of the Christ-Mind of Power, in the fourth revelation of Mind, are Authority, Ability, Finality. These ideas represent Power.

The careful study of these ideas as states of soul expression within the law of the perfect Christ, will reveal his being and presence; for did he not say, "Lo, I am with you alway?"

We must persist in our looking with intent to see things with the soul, whereby we shall perceive their life-action, love-substance, truth-perfection, and lose sight of the mortal concepts through the material sense-deception. As we gain an understanding of the good we shall see that it is the presence of the Christ in absolute Christianity, and in this concept we shall be delivered from allegiance to the mortal-sense imagination of worldly presence and power. From the things which are intended to hide a clear thought of the righteous Christ as presence, by demanding that we divide our allegiance with mortality.

THE RELATION OF THE SPIRITUAL CONCEPTS IN DOMINION.

The relation of the spiritual states of consciousness, which are represented in the sixth point of the Star; and how to study them that we may realize their power over us, for they are the powers of Mind which prevail against the mortal imaginations and which compel us to know.

Dominion is the second stage of our progress into the kingdom of real being. When we have gained the understanding of dominion we shall come into the possession of immortal being and realize our real selfhood, thereby gaining perfect obedience to the Christ law.

It will be seen that obedience, dominion, being, are the three life ideas within the three realms of love, truth, life, and that they are wholly spiritual and do not consider anything material.

Infallibility as the truth of dominion is in association with demonstration, for it must be an infallible demonstration if truth and good: We know that every work of God is both infallible and demonstrable, just as our Saviour said that it was. Again infallibility and demonstration are in association with

peace, for infallible demonstration must of a necessity reveal peace.

Control as the life of dominion is in association with sagacity in the realm of life, and with unity in the realm of love. These three words reveal the law, for a controlling sagacity unifies all things in one law.

Out of law and order is infallibility revealed, and out of order and infallibility is the concept of control given unto us; from infallibility and control we get power, which is an understanding that there is no other source of power than this spiritual one.

Therefore an infallible controlling power is that which demonstrates dominion, without which we could not even think. Jesus said that if we could give up our evil mortal imaginations and believe in this power of Spirit as all and final, that we should do the works which he did.

Out of the concept of regulation and fulfillment comes the thought of stability, as a realized state of spiritual being, both firm and fast; from fulfillment and stability comes certainty, that comforting state of being in which is no doubt. Out of stability and certainty comes constancy, for we cannot separate them. These three ideas give us the Christ meaning of infallibility, that is the love-truth-life-meaning of infallibility.

Out of certainty and constancy comes success, from constancy and success we get the thought of achievement, and from success and achievement we understand mastery. These ideas of success, achievement and mastery give us an understanding of control.

From achievement and mastery we perceive authority; and from mastery and authority comes ability, while from authority and ability we perceive finality; Jesus spoke with finality because he knew. These states of consciousness, when known, will give us dominion.

BIBLE RECORDS AS RELATED TO THE LAW OF DOMINION.

THE SIXTH COMMANDMENT.

In Exodus 20:2 and 13 *(Because)*, "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage." Therefore our conscience shall be of life-

action only; because we are brought up out of error we shall be free from intentions of destruction, even as given in the sixth commandment.

"Thou shalt not kill."

Because we have acquired the concept of the allness of good in life-action we shall not know or think destruction in any way. It will be our whole effort to express life-action only.

This commandment is given as a sacred promise of that which will follow the life within the law, in God's kingdom here upon the earth. When we stop to think as to whether the power of the threat of evil has ever aided us any in the keeping of the commandments, or gave us any ability to turn from the intent to kill, we find that it has not. But has forced us into secrecy and still worse into deception, and has no power to help us in any way whatsoever. When this same commandment is given without the vail as a threat of evil, it becomes a sacred promise in the new covenant of the Christ perfection. It is because we know the good within the three powers of Mind to deliver us from evil, that we shall withhold our hands from killing anything. We shall not have the thought to kill, but have one of to live, and to make to live in its place.

THE SIXTH BEATITUDE.

In Matt. 5:8 we read the sixth beatitude with its dominion.

"Blessed are the pure in heart: for they shall see God."

The pure in heart are those souls who have come under the influence of the Christ-Mind, and know the life-love-truth-Law. They will have gained the concept of perfection through expressions of the right ideas in this law, and live from day to day the manifest life-love-truth-meaning of Christ's perfect being. The fact of the presence of loveliness reveals the dominion of Mind in us.

We as active spiritual mentalities, as children of God, shall perceive the power of Spirit in our midst, and know that it is God's presence, and understand the dominion of the law as the life-action of good or God.

THE LORD'S PRAYER.

In Matt. 6:12 we read the sixth section of the Lord's prayer. "And forgive us our debts as we forgive our debtors."

Forgive, that is utterly destroy from our consciousness the sense-beliefs and unlawful results of false thinking. Reveal unto us the dominion of Mind, whose power for good is to destroy our evil thoughts in proportion to our use of the good thoughts. When we learn to live in loveliness then we have forgiven our neighbor, for we cannot have love and hate in consciousness together. Now just in proportion to our manifest loveliness shall we be delivered from our transgression of the law, which is honest and right and just. Therefore, through the dominion of the law of love shall we become right and free from evil.

THE SERMON ON THE MOUNT.

In Matt. 6:24 to 34 we read of dominion and how Jesus explains its power for good. But the demands of absolute Christianity were at that time, and are now also, so uncompromising with the mortal, that it seems almost impossible to acquire it; but we must not forget that this statement is a mortal law, made by mortals in order to hide the law and defeat its attainment. The truth about it is this, if it were not absolute we could not learn it at all; and unless we absolutely turn from the evil concepts of mortality we cannot understand. All law is absolute or it is not law; mortal imaginations are not law because not absolute.

Jesus begins with the statement, "No man can serve two masters," that is the two opposing interpretations of sense and soul cannot both be expressed and demonstrated as absolute law.

We can easily see that it is our absolute obedience to the laws of mathematics which brings us in touch with the dominion of the law or principle of mathematics.

Jesus says very plainly that we cannot serve truth and the lie; right and wrong; God as perfect law and devil as deception; and ever get any understanding free from confusion. We cannot abide within the lawful thoughts and unlawful thoughts also and ever gain dominion as an understanding.

With this idea of God's perfect power or dominion ruling all things for good, and good only, we can see that there is no harmony of being anywhere else. Jesus says for us not to insert our own willful sense-opinions and seeming ability instead of the law, or in the place of the law, if we would find harmony of being. He says for us to give up the thought that we are living materially, and take on the understanding that we are living spiritually; and that the things which we eat and wear, etc., are of small consequence in proporition to the real life in Mind. He says is not this life of immortality much more to us than the meat which we may need in this mortal state of existence? For the material things are of very little consequence in comparison to immortal life.

Jesus refers to the body, the spiritual mentality of truth expressed, as being much more in value than the raiment of material goods which is put upon it.

Jesus calls our attention to the things around about us, all of which are the direct result of the perfect law of truth's dominion; and he says that they are all governed and controlled by the Father, and that it is because of the dominion of God in them that they are perfected and continue in being. The birds neither sow nor reap, nor do they gather into barns, but through obeying the power of the law in instinct they are guided to food and care, and are protected. Then he says are ye not as the highest idea of God's creation of much more value than these birds, flowers and lesser creations. Man has the ability to think in perfect unison with the law in reason and judgment, and can express perfect states of being with their dominion, therefore he should all the more express God's being.

Next Jesus refers to this animal-sense-mind, which is so dominant in the affairs of this life here in the world, and says, "Which of you by taking thought can add one cubit to his stature?" This is but another way of saying that mortal thought is impotent, and is no part of the dominion of divine Mind. If we are impotent in our willful mortal thoughts and unable to do anything within the law of ourselves, then why take thought for food and clothing, as if we could provide them independent of God?

Jesus says that we must live closely in touch with the dominion of truth in action or God's dominion of good. That we must agree with the law as God made it, and that then we shall find all things right and good.

This one law absolute in its ruling governs us and the lily of the field, and the lily is more in harmony with the law than Solomon in all of his mortal aggrandizement.

Again Jesus cries aloud for the prevailing of his Father's wonderful law of good in the dominion of truth, for he says that his Father, in his great wisdom, has provided for all of his creatures, and reveals unto each that which is right and good to do, if we will but listen to him. Why should we have so much faith in our ways and so little in God's law of spiritual dominion? We must learn to obey the law, for it alone is dominion.

Jesus tells us that it is our lack of faith and obedience to this law which is the cause of so much failure in our lives, and that when we come in close touch with the law, and use it, then will all things go aright.

Jesus tells us not to take thought for our mortal future, for God has that in his care, and our effort to guide things will blind us to the greater future which he has provided for us. Our will must be attuned in perfect accord with the divine Mind, the will of good, that our desires may be successful.

How many times have we failed in our own willful efforts to do something which we very much desired, and setting out with the fortification of mortal experiences only we expect to accomplish it; soon we run into the law of truth and find our impotence is of no use, circumstances do not come right that we may gratify our lust for gain at the expense of our brother, and it is because there is no such thing within the law, and also that the law is all dominion.

Jesus tells us that his Father already knows just what is good for his creatures and has provided it in abundance.

In summing it all up Jesus says that the Gentiles seek after these things in this way, and that it is because they do not know the law of good, but look at the things of this world only.

Then Jesus says, "Seek ye first the kingdom of God and his righteousness," that is to express the law perfectly, wherein we shall understand a perfect way to succeed through knowing that which is always dominion in our hands, because it is divine law and not mortal imagination. In this way shall all things be added unto us surely and rightfully, because we work according to a perfect law.

He says, moreover, "Take no thought for the morrow," but learn to abide within the law at all times, in the ever present now of being; and that sufficient error is in this ever-present mortal imagination of now, to keep us busy without going into the future, but when we are able to take care of the now, then will the future take care of itself.

This part of the sermon on the mount is a most wonderful statement of dominion and its result upon those who hear it and obey the law.

CHAPTER XI.

INTELLIGENCE

The Truth of Life.

A Law of Redemption From Mortal Temptation.

In the fourth chapter of Matthew is given a description of how Jesus was tempted by the suggestions of the evil consciousness or devil through the material sense appearance of things. He was tempted (but did not yield) to depart from his knowledge of the realm of life as true intelligence, and entertain materiality as something real good and true. First, he was tried by that which opposes life-action as spiritual thought, which is, the mortal concept of death. Second, by that which opposes truth as the lawful concepts of right ideas, which are the false mortal imaginations or lie. Third, by that which opposes love as the spiritual concept of good, which is, the material lust for earthly possessions. These temptations cover all manner of temptations and are just as applicable to men of today as at any time.

Jesus' Temptation in the Realm of Life.

In Matt. 4:1 we read, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

Jesus was led of his own investigative spirit to look from the realm of intelligence into the claims of material suggestion, coming from outer darkness through sense appearance, that is, the impressions and assumptions of mortal sense interpretations. He would know their points of temptation and refute them for our benefit.

In Matt. 4:2 we read, "And when he had fasted forty days and forty nights he was afterwards an hungred."

And when he had spent this time in the wilderness of material sense testimony as a place of deception apart from the realm

of true intelligence, and had compared the light of understanding or day thought, with the darkness of confusion as the night thought, he found them to be opposing forces. One was something with life-action, while the other was nothingness without life-action, and after this he hungered for the realm of true intelligence that he might receive nourishment as understanding.

In Matt. 4:3 we read, "And when the tempter came to him he said, "If thou be the Son of God, command that these stones be made bread."

When the tempter, as the deceiving mortal sense suggestion, demanded that Jesus acknowledge matter as stones having a life-giving power, or rather for Jesus to make of matter a reality endowed with life-giving power, then Jesus refused to do so.

The intended sting of offense given by evil suggestion in that insinuating "If" was to goad Jesus on to do this thing if he had any pride in his own power, and it is typical of all evil suggestion intended to cause hateful mistrust, pride or doubt of the allness of good. Then follows in brazen cunning the assumption and demand, "Command that these stones be made bread."

Evil would have the mortal interpretations in all their falseness made permanent, which would make the devil himself real having power. This would hold us down and bind us forever in imperfect concepts of confusion.

In Matt. 4:4 we read, "But he answered and said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Here we see that Jesus answered satan to the point, and that his answer was final, because it was in accord with God's will and true. To have being as a real immortal power bestowed upon material imaginations as sense appearances would interfere with God's law of spiritual perfection. When we turn to Deut. 8:3 we read, "And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

From this it is very evident that real life is in Mind only, while sense imaginations are but death. The spiritual states of consciousness expressed by us, which are in the image and likeness of the Father-Mind or Spirit constitute alone immortal life. We are to know that man does not live in material imaginations as appearances of matter, for they are but sense suggestions and profit nothing.

This first temptation did not deceive Jesus nor confuse him in regard to life and death by including them both as real and true, for Jesus denied the sense concept of death as power with life-action, and extolled the life in Mind as being all good and truth. He refused a life-giving power to matter and stated plainly that life is in Mind alone as the expression of right ideas in the law of Intelligence.

JESUS IS NEXT TEMPTED WITHIN THE REALM OF TRUTH.

In Matt. 4:5 we read, "Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple."

Herein this same deceiving sense suggestion as devil in its cunning subtlety reminds Jesus of his power spiritually. It suggests self-righteousness and takes him into a concept of holiness and places him on the highest pinnacle of spiritual power. Jesus being endowed with this power in the temple or residing place of God. This is a very subtle effort of evil to separate Jesus from God by causing him to behold himself as power in the place of God, and it is followed by a tempting argument intended to make Jesus sin.

In Matt. 4:6 we read, "And said unto him, "If thou be the Son of God, cast thyself down: for it is written that he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Herein is that offensive "IF" again repeated and a subtle demand also made that a spiritual truth be proven by a material sign. The evil mortal sense goes further in self-justification by quoting scripture in an effort to gain recognition. The demand is that Jesus tempt God by departing from his law of perfection, not by casting his material body down from a material building,

but to cast himself down into the pit of unclean things of thought. The devil as mortal sense suggestion of evil would have Jesus take a chance with the attractions and distractions of material sensations. Evil would have him tempt, that is try or depart from the law of truth and right, which remains irrevocably certain in its prevailing against evil or error. Jesus knew that by his thoughts and acts would he be judged, for they would constitute his being or expression of being, therefore he declined to cast himself down into the fury of the pit of uncleanness and be defiled in the realm of outer darkness, and did not try them just for the sake of their experience. Jesus knew how to obey God's command to be perfect in spiritual expression, and when evil said to him not to be afraid, but to cast himself down into the pit of unclean thoughts, he knew that God nor God's angels would not follow him there nor uphold him in doing so.

In Matt. 4:7 we read where Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God."

Again Jesus refutes this effort to make him sin in tempting the power of truth to prevail against him, for having gone down into the pit. He knew that he could not for one moment desert, doubt or refrain from the law of perfection and thereby tempt God's mercy, because of the ever-present power of the law to prevail against evil. And again the answer of Jesus was convincing and final, for it put the devil to flight.

In Exodus 17:1 to 8 we read where the children of Israel tempted the Lord and departed from his protection, care and mercy, for they said, "Is the Lord among us or not?" They no longer trusted him because of the press of material conditions. They departed from declaring his law of good under all circumstances, and depending upon his mercy and loving kindness, therein they tempted the Lord and reaped the prevailing power of the law of truth as a flame of fire which they called evil.

Then God proved to them his power and goodness, for he commanded Moses to go forth and give them water from the rock; that is to refresh and enlighten them with concepts of the law of good or love.

NEXT COMES THE TEMPTATION WITHIN THE REALM OF LOVE.

In Matt. 4:8 and 9 we read, "Again the devil taketh him up into an exceeding high mountain: and sheweth him all the kingdoms of the world, and the glory of them." And saith unto him, "All these things will I give unto thee if thou wilt fall down and worship me."

Evil as mortal sense suggestion causes Jesus to take account of the grandeur, display and seemingly desirable things of the material world. He is given a strong sense of their glory and an exalted impression of their value, but he sees that these things are the ones which darken our understanding of the power and presence of good as spiritual law.

The worldly things of beginning and end oppose the immortal things of spiritual good, because the worldly things are those of confusion and fury and not to be understood. Evil said in suggestion, all these worldly things, the things of outer darkness which are not understood, will I, the deceiving sense, give unto you if you will but worship them and me.

If Jesus had accepted these things he would have been in confusion and fear, and this was what the devil wanted, for he would have separated Jesus from God's love.

Jesus saw nothing in accumulating great worldly possessions but distraction and confusion, for there is no life or intelligence in them.

In Matt. 4:10 we read, "Then said Jesus unto him, Get thee hence Satan (sense suggestion), for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."

In Deut. 6:5 we read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

The Lord thy God, as the presence of the power of Spirit in the supreme law of perfection, is to be loved with all of our heart's love; is to be expressed with all of our soul's understanding; and is to be maintained with all of our might of truth. The orderly arrangement of this law is given in the Star of Bethlehem, where we are taught to know the allness of good and cease to be afraid.

Moses and Jesus both said that we were to give our entire time and lives to performing the law's right way in all that we did, and to continuously follow after the word of God in understanding life, love, truth.

These three temptations, given in this chapter, cover all manner of temptation, for they are arranged under the heads of life, truth, love. They are made null and void of power and effect through knowing the three powers of Mind as the law of life, love, truth, which refute them. To know the law of action and perfection of spiritual substance will deliver us from errors, just as it delivered our Saviour in his temptations.

Intelligence as the seventh point of the Star and head of the law is fully represented by this chapter on temptation, because the temptations of mortals are their imaginations that there is something besides God, or the spiritual power in presence. We are to discover the difference between right ideas as states of spiritual being which are understood, and mortal sense imaginations of wrong ideas which are not understood.

How to Know Intelligence.

How can I gain an understanding of true intelligence and learn its correct expression in mind-action?

First a clear concept of the Christ meaning of intelligence is necessary. Understanding is the love-substance of intelligence; consciousness is the truth-perfection; while creation is the life-action of intelligence.

True intelligence is the soul's understanding as the receptive, intuitive experience of the heart; that knowing of the soul's consciousness which seems to have always been as a living expression of immortality.

Herein do we come in contact with our own selfhood as an active spiritual conscience. It expresses an understanding consciousness as a realization of spiritual truth, and separates sense testimony from soul testimony, because of a power of spiritual perception in interpretation as an ability to know the law of love, truth, life.

Herein is our consciousness of God constantly revealed, for when we begin to sense spiritual truth, then are we shown the innermost workings of harmony as the kingdom of heaven within.

Intelligence as the seventh point of the Star and head of the law includes and expresses the infinite ideas of Mind. This is the perfected state of all creation of spiritual being, and has nothing to do with the sense concepts of material imperfection, which is suggested by objects of matter around and about us.

An understanding of the law of truth, life, love, as true intelligence will give the possessor power over the temptations of sense suggestions in mortal imaginations. It will reduce this sense testimony to unthinkable nothingness, whereby it will lose its power to make us afraid.

Intelligence is perfect Mind-action, and when we reflect its ideas as every right state of consciousness then these come within the scope of this head of the law. Therefore infinite creation as spiritual being is included within the interpretation of Intelligence.

A soul experience of peace, love and joy expresses true intelligence. That love which is made active through the power of life in Mind, and perfected in truth as harmony is Intelligence.

The worldly knowledge of conditions of matter, gleaned from false mortal concepts of law, and based upon sense appearances, as in the seeming principle of botany, mineralogy, medicine, etc., is not true intelligence founded upon spiritual law, but temporal, material and unenduring. These belong to this world only, and not to the world of perfection, neither can they be understood by the spiritual conscience.

True intelligence is based upon an understanding consciousness of spiritual creation. It is intuitively known within conscience only, and testifies of infallible law as that which is in perfect harmony with the supreme being. Every object of matter has its spiritual interpretation through its life-action, love-substance, truth-perfection meaning.

The material interpretation given to us through the five mortal sense organs of judgment cannot be trusted because they present

a deceptive appearance of things which Jesus said we were not to accept, for they teach us of fury, falsity and death only.

The brain as the seat of all mortal sensation cannot sense spiritually the law of life-love-truth, but senses instead heat, cold, weight, density, etc., also its own seeming good or evil in the conditions of transitory matter, all of which has the substance of appearance only. Imperfect interpretation which follows its own intent, for it knows none other. Its constant effort is self-preservation, and in consequence of this fact it has made a law for itself of the survival of the fittest.

The whole intent and nature of mortality is to kill something and then eat it, in order to perpetuate itself.

This false sense or carnal-mind interpreation as one of appearance of material conditions is impotent, fallible and imperfect. It is based wholly upon sense appearance, and forms the foundation of all material science, so-called, as that of botany, mineralogy and medicine.

It can be easily seen that this knowledge, so-called, which is no more than false sense interpretation suggested to us by material appearance is not true intelligence as an infallible law of spiritual perfection.

Jesus said in positive command, "Judge not according to appearances." Then why should we abide by these false interpretations of sense suggestion? Jesus also said, "The flesh profiteth nothing," then why should we abide by its appearance apart from and in opposition to spiritual law?

Therefore to gain true Intelligence is to learn to see the life-love-truth-meaning of all things, that testimony within the soul of spiritual law which is not contaminated with material appearance to lead us astray.

A Table of Comparison of Good and Evil Ideas in the Point of Intelligence.

Intelligence	Understanding	Intuition	Obtuseness
		Receptivity	Apathy
		Experience	Latency
	Consciousness	Recognition	Indecision
		Interpretation	Inaction
		Realization	Perplexity
	Creation	Revelation	Concielment
		Construction	Separation
		Goodness	Carnality
Ignorance	Stupidity		
	Matter		
	Destruction		

INTELLIGENCE, THE TRUTH OF LIFE, VERSUS IGNORANCE, AS A FALSE CONCEPT.

Ignorance is a mortal belief which is not of the law, for it is an imagination opposing intelligence. We have been taught that all unlawful mortal concepts had a right place in our lives' experience, and that it was proper to think these unlawful thoughts, but these same thoughts are the cause of our many sad experiences and mistakes. Ignorance is nothingness, means nothing and expresses the absence of the real which has meaning. Ignorance has no being, that is it has no right entity. It is a mere suggestion which would have us think that something opposed to intelligence is worthy of our thought, this suggestion is, that ever-present intelligence is absent. Ignorance as a reference to mortality condemns it as nothing, for mortals in the concept of mortality are impotent in their own sensations, and cannot express intelligence as having reality.

We say ignorance is a real state of being, for I am ignorant. But when we stop to consider we perceive that that which we have not is no part of us, and all that there is to us is the intelligence which we express. This expressed intelligence is our real selfhood in action and constitutes the true individuality. Each one of us is a true state of conscious being in goodness, but the bad has no being and cannot be understood, therefore is no part of intelligence.

UNDERSTANDING, the Love of Intelligence, Versus STUPIDITY, as a Hate Concept.

Stupidity is a mortal dream of inaction, as if anything having presence and reality could be inactive. Such a thought is unthinkable, and so must be an imagination, because presence must be eternally active in order to be or have being. Stupidity is the testimony of the mortal self about itself, hence we must not listen to this suggestion and believe in it. We hear a great deal about stupidity and believe in its reality and truth in consequence, but if we did not hear this suggestion then there would be none, for stupidity is the lack of something. We must awake to the fact that we are not mortals in reality, but spiritual children of intelligence expressing truth and reality only.

CONSCIOUSNESS, the Truth of Intelligence, Versus MATTER, as a False Concept.

Matter in every appearance is subject to Mind's revelation of good; it is also subject to the carnal-mind's defilement, the animal or mortal-sense-mind is not mind, properly speaking, as a reflection of the divine Mind, but is a sense imagination of material conditions. It is that which has departed from the law of the righteous Christ because it cannot know him. That which appears as matter is real and true, when taken and considered from the spiritual standpoint, but then it ceases to be material and becomes the result of spiritual law. Matter as matter has the substance of sense imagination only, when it appears as an interpretation of destruction, but according to spiritual law as of life, love, truth, it is real and true in its being.

CREATION, the Life of Intelligence, Versus DESTRUCTION, as a Death Concept.

Destruction taken from the standpoint of the mortal concept is one of fear because not understood. But when viewed from the spiritual standpoint we perceive that there is nothing destroyed, for it is a progression of life-action which is always present. When we descend into the mortal consciousness of things, then

we imagine mystery, confusion, fear, destruction, and lose sight of good as eternal reality.

That which God created is in constant revelation as life's progression. That which He did not create we sense as destruction.

INTUITION, THE LIFE OF UNDERSTANDING, VERSUS OBTUSENESS, AS A DEATH CONCEPT.

Obtuseness is a mortal imagination that Mind is impotent, for mortals believe that they are a perfect image and likeness of a perfect God or Mind. But they express only mortal imperfection. Nothing which is real and true is ever untrue, neither is action ever inaction, but dead mortals alone believe in inaction. Obtuseness coming through a suggestion of death appearance is a mortal interpretation of evil and is without foundation of fact. When we are born into an ability to understand the higher spiritual interpretation of absolute law in the life-love-truth-meaning of things, then will the mortal concept of obtuseness vanish away, for it cannot be found within the absolute law of the Christ.

RECEPTIVITY, THE LOVE OF UNDERSTANDING, VERSUS APATHY, AS A HATE CONCEPT.

Apathy is another false concept of the life which we think we are living in mortality, but which is death and not life at all. Apathy is an effort to blind us to the perception of real life-action in the spirit of things. Apathy never did manifest any life-action and never will, nor does it give forth any good from the law, because it is not found within the law. When our receptive faculties become active to spiritual things, then we perceive the good which it was intended for us to understand, and apathy becomes nothingness and unworthy of our mind-action, hence we will not exercise our thoughts upon it as a state of consciousness.

EXPERIENCE, THE TRUTH OF UNDERSTANDING, VERSUS LATENCY, AS A FALSE CONCEPT.

Latency as a false concept of inaction is intended to lead us astray, for we are never free from experiences, either good or

evil, according to our attention to spiritual law or to suggestion. Not until we analyze these experiences and become familiar with the mark of good and that of evil can we live correctly. We must come out from under the bondage of latent inaction and learn the difference between experience and no experience.

When we abide under the standard of one good as all, we will receive the experience of spiritual being and find ourselves satisfied. Mortality will have been eliminated as a factor in life-action.

RECOGNITION, THE LOVE OF CONSCIOUSNESS, VERSUS INDECISION, AS A HATE CONCEPT.

Indecision is mortal impotence from not knowing; for it is between two standards of good and evil, and while in this state of belief cannot possibly reach a decision. When we recognize truth and error as both of them having entity, real being, then we cannot know either one as real and true, for the opposing one comes in to interfere, causing indecision.

Indecision keeps us from going ahead in our life-action; it is a hateful concept of mortal death and one to be avoided. Recognition is the means of our active intelligence and reveals the law of life, love, truth. It alone affords a means of going ahead with our living, and makes the fact of life-action very plain to us. Therefore we must awake and recognize the things of the law which can be known and understood, eschewing all indecision because of not knowing.

INTERPRETATION, THE TRUTH OF CONSCIOUSNESS, VERSUS INACTION, AS A FALSE CONCEPT.

Inaction is certainly a state of mind which does not need much comment; for it does not manifest anything at all. Its meaning is utter nothingness, which is no meaning. To have an interpretation of something as life-action creates a fact of knowing, for our ability to think right thoughts, makes them real and true states of dominion within mind.

We cannot think nothingness, no matter how hard we try, for to think at all we must think something, and every bit of the

somethingness of being is included within the law of the absolute Christ.

REALIZATION, THE LIFE OF CONSCIOUSNESS, VERSUS PERPLEXITY, AS A DEATH CONCEPT.

Perplexity is mortal indecision because of not knowing the Christ-law of right ideas as states of spiritual consciousness. To acknowledge the presence of two standards is perplexity itself and surely will hold us in confusion. There is no help for us as long as we cling to both standards of good and evil, for they oppose each other and there is no health in them. The confusion of mortality's two concepts is death, because there is no right in them. There is no perplexity in the presence of intelligence, for the realization of right always satisfies.

REVELATION, THE TRUTH OF CREATION, VERSUS CONCEALMENT, AS A FALSE CONCEPT.

Concealment is that realization of truth which is hidden by the false sensations of the mortal mind. If it was not for this false mortal consciousness we would perceive truth without obstruction and know that truth was all that could be perceived. We mortals are our own blindness, but there is nothing hidden which shall not be made plain, neither concealed, which shall not be known, according to our Saviour's word.

Everything perfect is revealed within the spiritual consciousness, but nothing perfect is given to the mortal consciousness, because it would defile it, for it is the mortal will which blasphemes against the Christ-law.

CONSTRUCTION, THE LIFE OF CREATION, VERSUS SEPARATION, AS A DEATH CONCEPT.

Separation is the mortal belief that we are separated from the law of the Christ and cannot understand it, also that we are impotent mortals and bound by an evil law to abide in bondage to evil. If there is any separation then we do the act for ourselves by abiding within mortal concepts. To get away from

these beliefs we must arise and know Christ's law of good and realize that we are spiritual or mental beings not bound to serve imaginations of mortality. Constructive life-action is our proper sphere and it is to know the absolute law of the Christ and abide therein.

GOODNESS, THE LOVE OF CREATION, VERSUS CARNALITY, AS A HATE CONCEPT.

Carnal consciousness is within the mortal mind, and is the mortal mind. It is the dead sense of mortal imaginations apart from the Christ law of everliving loveliness. Our Master said that we had to be born again out of this state of belief as a state of mortal consciousness, into concepts of the law of love wherein we find life and truth perfected.

Not until we have attained this law of love in the soul expression of its infinite ideas can we be said to be alive, for otherwise we abide in the dead mortal consciousness of sense imaginations. Goodness is the standard of the law of love and the base of all right living.

How TO KNOW INTELLIGENCE.

Having satisfied ourselves that we have ceased to give any allegiance to the false concepts which have been reviewed in the preceding pages, we are then ready to take up the perfect and right ideas of the spiritual consciousness. From these we are to learn of the Christ-law and therein gain our immortal existence with him.

The following part of this chapter is very important and the affirmation of the truth as states of spiritual being realized, should not be passed over any faster than one can get an understanding of what is meant by the life-love-truth-meaning of the law. Every spiritual state of conscience must express a life-love-truth-meaning only and must be complete and perfect.

These tables give this law of the one Christ meaning to all things which are created. No mortal imaginations as the things which were not made are found therein, neither can they be associated with the Christ.

It must be plain by this time that when we have two standards, one of good and one of evil, and seemingly each has a state of consciousness, each in opposition to the other, that we must abide in confusion. Not until we deny the evil as having any life-action, power, being or right, will we be free and ready to take up the understanding of the allness of good and make progress in healing as thought reformation, with its beneficial results physically.

This healing result is not accomplished through the mortal consciousness of self will, but through the ever present law of righteousness in perfect action. There is no such thing as mortal supremacy, for God is the one supreme law of good and this alone must we know and acknowledge, and see every child of God as his perfect image.

Mortals treat each other with the force of the evil mortal will. Hypnotization follows this kind of treatment with actual harm, for it is not good to dominate one mortal will with another stronger one. Now let us pass from this state into a consciousness of the presence of the Christ-law, and abide therein, realizing that it alone is good and all power.

The following pages should be studied in conjunction with the Star.

THE TABLES IN THE SEVENTH POINT OF THE STAR OF INTELLIGENCE.

TABLE ONE.

The truth-perfection of active Life equals love's substantial Intelligence.

TABLE TWO.

The love-substance of perfect Intelligence equals life's active Understanding.

The truth-perfection of perfect Intelligence equals truth's perfect Consciousness.

The life-action of perfect Intelligence equals love's substantial Creation.

Therefore the counterparts or the developed meaning of the Christ-Mind of Intelligence in the third revelation of Mind are

Understanding, Consciousness, Creation. These ideas represent Intelligence.

TABLE THREE.

The life-action of substantial Understanding equals truth's perfect Intuition.

The love-substance of substantial Understanding equals love's substantial Receptivity.

The truth-perfection of substantial Understanding equals life's active Experience.

Therefore the counterparts or the developed meaning of the Christ-Mind of Understanding, in the fourth revelation of Mind are Intuition, Receptivity, Experience. These ideas represent Understanding.

TABLE FOUR.

The love-substance of perfect Consciousness equals Life's active Recognition.

The truth-perfection of perfect Consciousness equals truth's perfect Interpretation.

The life-action of perfect Consciousness equals love's substantial Realization.

Therefore the counterparts or the developed meaning of the Christ-Mind of Consciousness in the fourth revelation of Mind are Recognition, Interpretation, Realization. These ideas represent Consciousness.

TABLE FIVE.

The truth-perfection of active Creation equals love's substantial Revelation.

The life-action of active Creation equals life's active Construction.

The love-substance of active Creation equals truth's perfect Goodness.

Therefore the counterparts or the developed meaning of the Christ-Mind of Creation in the fourth revelation of Mind, are Revelation, Construction, Goodness. These ideas represent Creation.

This point of the Star of Intelligence can be studied well with good profit, for it is the very essence of that perfect action with which we are to work. Its object is to give us true understanding of spiritual life.

For the benefit of the reader the law in the first table is herein given in a simple form to enable one to perceive the complete meaning of life, love, truth in one state of consciousness.

The love of true Intelligence equals life's Understanding.
The life of good Understood equals true Intuition.
The love of true Consciousness equals life's Recognition.
The truth of living Creation equals love's Revelation.

THE RELATION OF THE IDEAS OF THE POINT OF INTELLIGENCE.

The relation of the ideas of the point of the Star of Intelligence with those of the other realms, giving a method of studying them in order to get them fixed in consciousness. We have need of their protecting power to keep us from listening to the aggressive suggestions of the animal-sense-mind in its impotence, confusion and fury.

Beginning with understanding as the love of intelligence we find that the next association is with loyalty in the realm of obedience. Not until we understand are we able to be loyal in truth; then we find that we have the prevailing power of judgment as the life-action of right.

Taking next the idea of consciousness we find that the first association is with service. It is not possible to have and hold a true consciousness as of intelligence without serving God in a true state of spiritual being. Next follows the association with honesty, for a conscious service of the law is honesty.

Next comes creation as the last idea in this point of the Star. We find that it is in association with purity, for purity is that which God created and gave to his children to express. Then comes an association with justice as a finishing touch to our concept of that which was created. The law of right or good as love is all that ever was created, and its infinite manifestations are constantly being revealed.

Now out of the consciousness of control and power is understanding revealed, understanding as the substance of intelligence. Out of the consciousness of power and understanding is consciousness within conscience revealed as true spiritual being. Out of understanding and consciousness is creation made evident as the presence of life, love, truth.

An understanding consciousness reveals or creates Intelligence and also a creation of an understanding consciousness reveals Intelligence.

Next come the relation of the ideas in the fourth revelation of Mind's meaning.

Out of ability and finality comes the concept of intuition, as a spiritual understanding of the things of truth. Out of finality and intuition comes a concept of receptivity, as an ability to commune with our maker and to learn of his law and live. Out of intuition and receptivity we gain experience with the things of Spirit as understanding.

Out of receptivity and experience we come into a recognition of life as active mind and begin to live. Out of experience and recognition we gain an ability to interpret all things of the law. Out of recognition and interpretation we are given a realization of Christ's presence which satisfies us with a final testimony.

Out of interpretation and realization we are given a revelation of God's creation. Out of realization and revelation comes the concept of construction. Out of revelation and construction comes the understanding of goodness. These are the relations of the ideas of the law of intelligence, but not all of them, for it is left for the reader to complete them in other circles.

BIBLE RECORDS AS RELATED TO THE LAW OF INTELLIGENCE.

SEVENTH COMMANDMENT.

In Exodus 20, 2 and 14 is given the seventh commandment, which corresponds to the seventh point of the Star as a head of the law of Intelligence, as will be seen by the following explanation:

(Because) I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage, out of

sense allegiance to good and evil, and into a soul experience of spiritual demands, then:—

"Thou shalt not commit adultery."

Because I have given you dominion in my likeness that is in the image of perfection, thou shalt not know or be tempted to adulterate anything of perfection with imperfection. Neither shall you defile that which is pure and perfect. Thou shalt not soil thy God-given dominion of true spiritual intelligence with the ignorance of false mortal imaginations.

Once knowing the dominion of truth's presence within conscience we discover that we cannot add anything to it neither take anything from it.

As this law is a perfect state of spiritual being given to us to live, we must abide within it, for it carries its own authority against which we cannot prevail. Therefore we shall lose our counterfeit concepts of deceit and duplicity as the unlawful thoughts, in the consciousness of the presence of the law of intelligence, and therein keep this commandment.

THE SEVENTH BEATITUDE.

In Matt. 5, 9, we read the seventh beatitude, which is the one which corresponds to this head of the law and gives its intent of blessing.

"Blessed are the peace makers: for they shall be called the children of God."

A peace maker is a doer of loveliness, a liver of real harmony which is intelligence. Understanding and intelligence is final in its testimony and saves from strife.

Lovable people who understand are children of love and intelligence. Intelligence as the result of principle in action through dominion will prevail against everything unlike itself and make peace and harmony. Blessed are those who exercise their God given gift of intelligence and express peace and harmony, for they shall be known as the children of the Law of good or God.

THE LORD'S PRAYER.

In Matt. 6, 13, in the seventh section of the Lord's prayer we read,

"And lead us not into temptation."

Surely the one supreme law of perfection will not lead anyone into the temptation of sense imaginations as an unlawful mind expression, for Intelligence could not possibly testify of ignorance and tempt anyone.

To realize intelligence is to be led away from sense suggestions and therein be kept free from temptation.

Jesus expressed himself in regard to this head of the law of intelligence when he said, "Judge not that ye be not judged," for the law is judge over all and we cannot substitute sense imaginations in place of the law. The law of Intelligence will overturn and reverse our mortal opinions in just judgment as the prevailing of righteousness.

THE SERMON ON THE MOUNT.

In Matt. 7, 1, we read where Jesus begins to explain intelligence and to warn his hearers against unlawful thought. He says that with what judgment you judge with that same judgment as an unlawful opinion are you in error, and that you should abide within the law's expression of all intelligent ideas. In this way will we escape our own ignorance.

In verse 3 he asks why do we behold the mote in another's eye—that is, why do we criticise his interpretation and judge it because it differs from ours. We are not a standard of measure and should be careful not to expose ourselves as such, for we surely will be called to account by the law of love, which is the one and only measure.

Jesus then says for us to put aside our own self opinions, the mote within our eye or the beam within our understanding, and to abide by the one absolute and perfect law of the Christ, then shall we experience its final testimony and knowing be able to help our brother.

In verse 5 Jesus defines hypocrisy as an allegiance to one's self opinions which are opposed to the law of right or intelligence. Therefore we must perfect ourselves in the law first that we may see clearly just how to help others.

In verse 6 he commands us not to give those thing of spiritual being which are holy unto those who will defile them, for therein we would be at fault and apt to suffer. Neither are we to cast our pearls of right understanding before human swine, because they will turn upon us with hate and fury, and we may be offended, thereby receiving harm from this offense.

We are cautioned not to cast ourselves down from the pinnacle of the temple of intelligence as good realized within conscience, that we may be defiled in the pit of offense, confusion and fury.

In verse 9 Jesus compares our concept of good or love with that of the Father, and teaches us that the love of the Father is greater than our mortal sense of love and that we should trust him.

Then Jesus sums up the whole law of intelligence by showing us that we receive back just exactly that same thought expression as a state of being which we express and send out.

If we would receive good then we must persistently give forth good. He commands us to do unto others just as we would have them do to us. That is for us to follow the ruling of one law that it may be made manifest.

This is the law of mind-action in Intelligence, that as we think or act, that same state of thought constitutes our being, for we cannot be any different from our actual intent of heart. This is the law of Mind and is the teaching of all of the Prophets.

CHAPTER XII.

BEING

THE LIFE OF LIFE.

A LAW OF CONSTRUCTIVE ACTION WHICH DELIVERS FROM DEATH.

Psalms 65, 4, "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple."

The action of Mind as a living state of consciousness is expressed by its offspring in a soul experience of constructive good; and gives forth life as all action; love as all substance; truth as all perfection.

John 4, 23 and 24, "But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Few of us realize that our real selfhood is a thinking conscience or soul entity of spirit in close and constant unity with the one ruling Spirit of the Father. We are beautifully attuned through spiritual sensibility to perfect harmony with God, and it is because of the attraction of love or good as a power of Mind.

Few of us realize that a soul experience of good is a perfect reflection of God. The resplendant action of the light of the Father-Mind or Spirit shining upon us and producing an understanding conscience, because of life in action as a power of Mind.

Few of us realize and note the presence of truth within our own conscience as a prevailing, convincing and satisfying power of constructive good, quickening us into an healing consciousness of demonstrable law, thereby making us to know, because of the coercion of truth as a power of Mind.

Consciousness as a soul experience of spiritual perception in which is substantial discernment or discernment of substance within the realm of love, is Holiness; love's substance as a state of constructive good. The everpresent presence of Being as the "I Am" of Mind.

Consciousness as a soul experience of spiritual perception in which is active discernment or discernment of action within the realm of life, is Being; life's action as a state of constructive good. The energy of the thinking conscience in understanding spiritual being as the "I Will" of Mind.

Consciousness as a soul experience of spiritual perception in which is perfect discernment or discernment of the perfect within the realm of truth, is Principle; truth's perfection as a state of constructive good. The coercive power of the supreme law of perfection as the "I Have and Can" of Mind.

Therefore a state of life-action, love-substance, truth-perfection alone can be expressed by a living conscience, for there is nothing known or knowable apart from a spiritual consciousness. The soul expression of the principle of right or perfect idea entities is that which constitutes our spiritual being and serves as our guide into eternal life.

It is essential and very necessary that we have these ideas established within conscience as active living states of being or life. Without them in their rightful meaning of life-action, love-substance, truth-perfection given in the nine heads of the law, we are not able nor capable of keeping the commandments. Because of the false mortal concept of a threat of evil, which has not helped us to keep them one bit.

Without Christ's law of life, love, truth, we cannot express a soul experience of that which is the keeping of the commandments, consequently we are at the mercy of sense suggestion which at once substitutes a worthless counterfeit to take the place of the lawful spiritual meaning.

To know a spiritual truth as a soul experience of God, or the law of good, is our one way to gain deliverance from evil, devil, which comes through sense suggestion and has no substance or foundation of reality.

This battle with devil is fought out and lost or won within conscience alone. The battle is for our attention and service to a law of perfection in the expression of every right idea, and, an imperfect chaotic sense suggestion of a law, seemingly expressed in destructive material conditions. When we realize this fact it is not hard to choose.

A complete thought within conscience as an individuality is given one meaning by an indestructible law, which requires that we realize the life-love-truth-meaning alone concerning it. This law is that which compels us to be perfect in our expression of life-action, and thereby escape the coercive laws which are made by mortals. They cannot be added to the Christ-law, neither considered in any way, for the one law of righteousness is complete and perfect and covers all rightful consciousness in living.

The one thing which we must do is to know this law of the Christ-righteousness and abide within it continually. Its beginning is given in the Star of Bethlehem and from what is there given the reader can go on into infinite extension of Mind's revelation. This principle of perfect thought will surely give to all those who study it an understanding of good and lead them into the realization of the Christ consciousness with its healing power to destroy fear and disease.

True consciousness of being demands that we express the life-love-truth-meaning only in every interpretation which we make, and look with the intent of heart to see the good alone. If we are strong enough in our intent to see the good alone we shall not sense the presence of evil, for its suggestions will not be understood and therefore not attract us.

When we make up our mind's action among the right ideas alone then there will be no appearance of evil, and soon we shall understand the three powers of Mind and gain an ability to use them rightfully.

The beginning of the ninety-first Psalm expresses this absolute law most perfectly, for to abide in conscience with the law is to gain the protection of perfection.

To be, is to be present, that is to come into spiritual understanding and be of the one Presence. When we become spiritualized enough to look into space beyond material appearance,

and there behold the presence of the supreme law of perfection ruling all things in the life-action of life, then we come very close to Mind as the power of Spirit within this law. The better realization that we can get of this ruling power's presence and absolute ability to prevail, the further we get away from material law, as a law with power to rule in evil.

As life is expressed by the living soul then within it lives all of that which is created good, all things of action, substance and perfection. The outline and boundary of this law of perfection is absolutely restricted to no variation at all, and we cannot hope to enter into life except through perfect understanding of the perfect law of the Christ.

Our life and its manifest living must become absolutely free from allegiance to the testimony of the deceiving sense of mortals, all of which blind and darken our concepts of spiritual being. The knowledge of good as the way of the law of the Christ, gradually overcomes our allegiance to material experiences as the reality of true being; because a mental conception through law is translated from material belief into spiritual certainty.

Whenever we are born into spiritual understanding and thereby come into perfect unity with the Christ-Mind, perceiving a clear realization of the perfection of spiritual law as the unassailable way of life, we shall discover many new relations with our Father. They will consist of revelations for which we have no symbols, experiences which we have not been over before; states of being which are purely spiritual, finer grained, more exquisite in their expression of life, higher in power and sacredness which will make the law more real. They will strengthen our faith into an healing consciousness with power and ability far above every thing mortal.

Spiritualization will reveal the perfect child of God, and surely it shall manifest good works within him, because it is a law unassailable, irrevocable, indestructible, supreme, in God.

How to Know Being.

Just how can I gain a realization of spiritual being, in which I am to find my own selfhood in its likeness? That I may reveal

or bring to light my reality in truth and right, for I am to find myself as a spiritual entity or mental being.

First we must know the Christ meaning of the being which we reflect, and it is as follows: The truth-perfection of being is reality. The life-action of being is infinity. The love-substance of being is presence.

Reality is expressed by all things which continue in constructive goodness and love, and is found only within the realm of Spirit. We know intuitively within our own heart's conscience that its everlasting vitality compels presence and the law of right or truth, and that this constitutes all perfect being, therefore imperfection has no being.

Infinity is the everlasting life-action of perfect being. It is universal law and is everywhere present in every conceivable way. It is absolute in its ruling every moment of time which gives us the concept of the eternal now, the everpresent presence of immortality as life-action.

Presence is the perfect and continued manifestation of this law of infinite right in action as immutable and unchangeable being. Its substantial state of love and good is always the substance of being, which is our existence of immortal life-action as mental expression.

We have but to look within our own hearts to find a living active conscience ever ready to express that which is eternal and good and thereby blossom out into radiant loveliness. This expresses our real selfhood as the perfect child of God. When an evil appearance comes up before us to darken our perception of the spiritual we should turn away from it and deny its power to attract or distract us from the immortal good.

So closely are we attuned to our heavenly Father's love and law of good, that we cannot truthfully express anything but his perfect being, for this alone can be lived, loved, and known. The unity of mind with Mind is the office of this head of the law to reveal the life of Life.

A Table of Comparison of Good and Evil Ideas in the Point of Being.

Being Nothingness	Reality Falsity		Spirituality Actuality Vitality	Mortality Fable Spiritless
	Infinity Finiteness		Universality Absoluteness Eternity	Limitation Restriction Momentariness
	Presence Absence		Perpetuity Immutability Existence	Cessation Changeableness Expiration

BEING, THE LIFE OF LIFE, VERSUS NOTHINGNESS, AS A DEATH CONCEPT.

Nothingness is no thought at all, merely a symbol to represent a suggestion as absence, for nothingness cannot be thought. It has no meaning, for there is no absence anywhere in perfect presence. Presence occupies all space for all of the where that there is, is full of presence.

It would be foolish to state that we are nothing, for it would not be true. We are something as active spiritual mentalities, expressing states of good which have perfect being. Those things which seem to be—that is, have being or presence because they are sensed by mortals with their sense organs, have no spiritual being and are not known to Spirit. Their falsity is in the interpretation through mortal sense, consequently they have no spiritual or true meaning, because they have a beginning and an end in mortality.

Death as nothingness is that which cannot be expressed through active mind and is made up of every mortal or death experience.

God's universe is real, good and right, but the mortal interpretation of it through the deceiving and imperfect senses is very much at fault. It is through these mortal sense organs that we learn of evil, death, nothingness, and it is this testimony which blinds us to concepts of good. Interpretation made through the Christ law will destroy false concepts and evil.

REALITY, the Truth of Being, Versus FALSITY, as a False Concept.

Falsity is self evident in its intent to deceive, and we must be very blind and heedless to be deceived by this open and daring error. We must awaken to the fact that there is no falsity any where which has the power and right of being, and which is able to do things in its own name. The law of right has the entire right of way so there is no place for falsity.

Falsity is a state of consciousness of our own making from which we suffer because it is not of the law and cannot stand. It is a mortal imagination without being or substance.

We must arise and know that God made all things perfect and good and that there is no call for us to substitute our thoughts for his.

INFINITY, the Life of Being, Versus FINITENESS, as a Death Concept.

Finiteness is mortal thoughtlessness as the things men make; infinite being is the active law of God, that which has ability to finish and make perfect. The worthless imaginations of men are superfluous and sure to get those people into trouble who follow them. Finite things seem good to foolish mortals who cannot know anything but materiality, the finite child is their child, and they feel responsible for its being. We cannot put this finite child within the infinite law, for they cannot both equal the one perfect presence.

PRESENCE, the Love of Being, Versus ABSENCE, as a Hate Concept.

Absence is an unthinkable state of being to be in. To be at all is to be present, and absence is a mortal symbol to indicate a momentary change from place to place in mortality, and is a false concept because not universally present.

Absence has no being as an entity or state of being and cannot be found, lived, nor expressed by any living being, for to be is to be eternally present. That which absence strives to signify

cannot be thought, known or understood, for presence alone is known as something.

SPIRITUALITY, THE LOVE OF REALITY, VERSUS MORTALITY, AS A HATE CONCEPT.

Mortality is the sense concept of death or that which has beginning and end; it is the belief that to this impotent mass of matter as the fleshly body is attached a mind as a necessary adjunct thereto. This animal sense organism known as brain is not mind nor of mind, for mind is of the soul and expresses life-action, love-substance, truth-perfection only as right ideas, not sense imaginations.

This sense mind of mortals is helpless to do anything of itself, and its office is to register every suggestion from matter as an appearance, but not as a truth.

ACTUALITY, THE TRUTH OF REALITY, VERSUS FABLE, AS A FALSE CONCEPT.

Fable certainly is a tale of mortal imagination which does not pretend to have any being in truth, for they are fabrications pure and simple. Fable is not found within the Christ-law and therefore is no part of truth. It is a dangerous practice to entertain this subtle error even when we know that we are indulging in imaginations, for it is not true and will not help us to know the truth. Fables are lies even if they do not deceive.

Just as we declare with the intent of the heart do we become individualized, and for this reason we cannot afford to declare error in any form whatsoever or for any purpose.

VITALITY, THE LIFE OF REALITY, VERSUS SPIRITLESS, AS A DEATH CONCEPT.

Spiritless is that mortal sense concept of thing which abides in material suggestions, refusing to act in harmony with life; it is that useless sense of discouragement which blights all honest efforts to be useful and right.

To be spiritless does not lead us into the front ranks where things are accomplished, but remains in mortality as a worthless and dead nonentity.

We must awake and know that we are not weak in mortality but that we are strong in spirituality, vital in life-action and able to do God's work. Vitality is our gift of active soul expression, our dominion over everything earthly.

UNIVERSALITY, THE TRUTH OF INFINITY, VERSUS LIMITATION, AS A FALSE CONCEPT.

Limitation is another death concept which hides from us the truth of being and destroys our progress into the kingdom of heaven. Limitation is augmented most effectually by man made laws which are personally coercive for the benefit of mortals instead of Christ. They are one prolific source of fear and confusion, and not until we arise above these laws of might in mortality which are substituted in the Christ's name for righteousness shall we be able to free ourselves from their limitation.

Universal law is one state of being in the hearts of all men; it can not be improved upon neither prevailed against, and in it we shall not fear.

ABSOLUTENESS, THE LIFE OF INFINITY, VERSUS RESTRICTION, AS A DEATH CONCEPT.

Restriction is a mortal law made by mortals for the aggrandizement of selfishness. Its intent is to exalt mortality above the law of right that a few may benefit in special privilege. This vicious mortal concept is the cause of much division among God's children, for its intent is destruction. The absolute law of the Christ is for every man alike and rules without respect to person and is the way of life and peace.

There is no such thing as restricted right in this law of the Christ for his law is perfect, not imperfect.

ETERNITY, THE LOVE OF INFINITY, VERSUS MOMENTARINESS, AS A HATE CONCEPT.

Momentariness is no part of the one infinite presence, for the eternal now cannot be divided, the never-ending action of the law

is not suspended for an instant that one moment may be completed. This mortal concept of finished time is no part of immortal life, but is rather the false mortal concept of end in death. It is the impotence of mortality standing up before eternal life-action as something, and must be overcome through knowing the truth of being in all right ideas of the law of perfection. The eternal now of right being is very near our conscience and can be grasped with certainty and known as a fact in our lives.

PERPETUITY, THE LIFE OF PRESENCE, VERSUS CESSATION AS A DEATH CONCEPT.

Cessation or death is certainly a fearful concept, and has in it a sting of offense, which is intended to frighten and cause all of the organs of the body or being to stop action. But presence cannot be stopped, neither can we as active living entities cease our spiritual presence. Once gaining the understanding of the allness of the Christ-law, we see clearly that all is life-action and that there is no cessation except in the false mortal consciousness. Once realizing spiritual life as the everpresent law of righteousness, then death loses its old-time meaning of an end and means a change in appearance only.

IMMUTABILITY, THE LOVE OF PRESENCE, VERSUS CHANGEABLENESS, AS A HATE CONCEPT.

Changeableness is mortality exemplified in its efforts to prevail. It keeps switching from one impotent belief to another in the hopeless endeavor to find a footing and gain recognition. Mortal changeableness in its greed of selfishness manifests utter destruction to those who follow it. Its constant manifestation of failure keeps the road hot with the tread of mortals, in a wild struggle to save self from the consuming flame of the Christ-law of universal right. This law has already overcome mortality and set the seal of nothingness upon it.

EXISTENCE, THE TRUTH OF PRESENCE, VERSUS EXPIRATION, AS A FALSE CONCEPT.

Expiration is a mortal imagination and is without meaning save that of an end in belief. Expiration is a mortal interpreta-

tion of the real progress of life-action, but as mortality is death in experience it cannot understand life-action. Mortals know nothing beyond mortality or the self concept of being, but this false sensation must disappear that true spiritual being may appear. That which seemingly expires is our false concept of mortality as an unlawful interpretation of being through mortal sense organism. Existence is within Spirit and not within material appearance or sense impressions.

How to Know Being.

In the foregoing pages there are some very important facts for us to master, doubtless some changes in our way of thinking which will be more or less difficult to overcome, because we cannot gain our own consent to do so. If these seeming obstacles are not mastered we shall find trouble in the future efforts which we make to heal ourselves and others, for our chain of true law will be broken and we shall be helpless to understand.

There is one way of perfect right, whether we like it or not, and it alone in its purity must be followed absolutely. It may be days or even weeks before we can gain our own consent to acknowledge the allness of good and perceive clearly the one rightness of such an argument. Then, experience the mind-action in manifestation upon our bodies, for body is under the control of mind-action either for good or evil. It is a demonstrable fact that the body attunes itself in perfect harmony with the active mind and that it abides under its influence.

The subject of healing is contained in knowing the facts of the Christ-law of good and love, and we have our Saviour's word for it that we shall know the truth, and that it is the knowing of this truth which is to make us free from mortal imaginations.

We cannot know a lie, for it has no truth or substance to be known, there is no true being there to express. This leaves us with the law of truth alone as that which has being and that which can be expressed.

When we have accomplished the change of thought in this point of the Star and turned from following two standards of interpretation as those of sense and soul, we may begin to study the

following tables with an assurance of gaining their spiritual expression.

We shall then come into a new birth of understanding, which is that mind-action is all action, and therein be delivered from sense suggestion and the terror of death concepts as a result and reward of sin, fury and confusion.

The following pages should be studied in conjunction with the Star:

THE TABLES OF THE EIGHTH POINT OF THE STAR OF BEING.

TABLE ONE.

The life-action of active Life equals life's active Being.

TABLE TWO.

The truth-perfection of active Being equals love's substantial Reality.

The life-action of active Being equals life's active Infinity.

The love-substance of active Being equals truth's perfect Presence.

Therefore the counterparts or the developed meaning of the Christ-Mind of Being in the third revelation of Mind are Reality, Infinity, Presence. These ideas represent Being.

TABLE THREE.

The love-substance of perfect Reality equals life's active Spirituality.

The truth-perfection of perfect Reality equals truth's perfect Actuality.

The life-action of perfect Reality equals love's substantial Vitality.

Therefore the counterparts or the developed meaning of the Christ-Mind of Reality in the fourth revelation of Mind are Spirituality, Actuality, Vitality. These ideas represent Reality.

Table Four.

The truth-perfection of active Infinity equals love's substantial Universality.

The life-action of active Infinity equals life's active Absoluteness.

The love-substance of active Infinity equals truth's perfect Eternity.

Therefore the counterparts or the deevloped meaning of the Christ-Mind of Infinity in the fourth revelation of Mind are Universality, Absoluteness, Eternity. These ideas represent Infinity.

Table Five.

The life-action of substantial Presence equals truth's perfect Perpetuity.

The love-substance of substantial Presence equals love's substantial Immutability.

The truth-perfection of substantial Presence equals life's active Existence.

Therefore the counterparts or the developed meaning of the Christ-Mind of Presence in the fourth revelation of Mind are Perpetuity, Immutability, Existence. These three ideas represent Presence.

In the same way that we studied the preceding tables must we study these, for we are to profit only by knowing their spiritual meaning, and thereby be able to express them as a soul experience of the Christ-law.

Having these established within consciousness we shall be able to interpret the scriptures according to one right meaning, which is not one of mortal opinion, but is the ever-present universal law of right.

It is spiritually perceived and leads us into the kingdom of harmony through an ability to heal every erroneous state of being.

The Association of the Ideas Within the Point of the Star of Being.

The association of the ideas within this point and those of the other points will reveal the way of our growth, for the relation

of these ideas with others gives them meaning and helps to establish them in consciousness. These are the spiritual states of being which are to be known and to give us power to prevail over evil suggestion from the source of sense testimony.

Beginning with reality, we find that it has a relation with consecration, and is perfected in the knowledge of science.

Infinity is related with sanctity and is perfected in law.

Presence is related with purity and is perfected in order.

These related ideas are one concept of Being which is complete in its life-love-truth-meaning, and enables us to grasp the full understanding of Being.

Out of the consciousness of creation comes to us a realization of something which is real and true, something which is not man made and impotent, but universal law as reality.

Out of the concept of creation and reality do we get the understanding of infinity. We are taught thereby its exact meaning as a state of consciousness and enabled to express it.

Out of reality and infinity as infinite reality do we get the realization of presence, not as material objects, but as a spiritual law of being within us.

And now, when we take them all together, we find that being and its counterparts mean one and the same thing, for a real infinite presence would surely equal immortal being.

Out of construction and goodness comes the perfect idea of spirituality as that state of consciousness which is immortal and Christlike.

Out of goodness and spirituality comes the concept of actuality as that state of being which is real and true.

Out of spirituality and actuality we get the concept of vitality, which is one of active life, in its energy of living every good idea as a state of perfect being.

Out of actuality and vitality comes the realization of universality, the universal life-action which makes up the realm of the universe. It is within this Universality as law that we move and have our being.

Out of vitality and universality comes the concept of absoluteness as that which cannot be overcome and destroyed. That which

is fixed and permanent for all time as the ever-present now of presence.

Out of universality and absoluteness comes the concept of one eternal now as eternity, the never-ending life-action of Mind.

Out of absoluteness and eternity is revealed unto us the meaning of perpetuity as the never-ending perfect presence.

Out of eternity and perpetuity comes the concept of immutability which is the one state of perfect right as a law of presence.

Out of perpetuity and immutability comes the concept of existence as spiritual law, for there is none other law which can be known and lived, and manifest the action of life.

These are the ideas of the point of Being as far as the fourth revelation of Mind's meaning. They give us a good start in finding out just what Mind means, also of spiritual being as expressed by God's children.

These relations within this point of the Star must be studied until we fully realize their connection with our conscience and its power to express a spiritual state of being.

The more familiar that we become with them the greater power of expression will we have and the quicker and better healing will we do.

Bible Records as Related to the Law of Being.

The Eighth Commandment.

In Exodus 20:2 and 15, we read "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage." Therefore—

"Thou shalt not steal."

Having been lifted up above mortal imaginations and given true knowledge of intelligence and thereby come into being as a state of realized spirituality, we shall not want or be able to find anything of which we have not already an abundance. Everything of true being is already ours and it is just like our neighbor's, therefore we shall not steal, cannot steal, for this concept in its falsity has been lost to conscience.

Having free access to our Father's supply, from which no power can cut us off, then we shall not want in any way or for anything.

Our Father's perfect law of righteousness is all that we can possibly know or receive in truth. It is absolutely free to all men and cannot be contaminated with mortal laws of coercion and selfishness. No one shall presume to mortgage this law and exploit it for their own especial benefit.

God's word is given to all men freely and cannot be hemmed in, withheld from some and protected by impotent man-made laws for others, for it is supreme and free. When we realize this fact and arise above mortality, then shall we have found the kingdom of heaven within and all other things added.

There will be nothing unlawful worth our stealing, and as all things lawful are already ours we shall not perceive the mortal concept of theft, for we shall have overcome this belief.

THE EIGHTH BEATITUDE.

In Matt. 5:10, we read the eighth beatitude.

"Blessed are they who are persecuted for righteousness sake; for theirs' is the kingdom of heaven."

There is a meaning and application very near home in this beatitude. The children of Israel should take notice, for Christ's blessing upon this head of the law is the one which we are all striving to attain and manifest. To faithfully serve the law of righteousness in the business world of today is no worse than it ever was because we have the same mortal traits of character to contend with, as those of greed and selfishness.

To be sure, the time of open persecution because of worshiping Christ in absoluteness has gone by, but it is still done craftily and secretly through mental means as in evil treatments in hate instead of love.

These mortals in their ignorance who are striving to force either coercion or death upon others are sowing a whirlwind of fury for themselves, and their work of hate shall not prevail against the true disciple of the Christ.

When an honest person shall undertake to live righteously and serve the Christ in all that he does he is brought forcibly in contact with the deceitful, grafting, selfish interests, with the egotistical, heartless money getters who stop at nothing to win.

Those already dead mortals who sacrifice the innocent trust and love of right to their god of profit, little knowing that it is their own death. But blessed is he that is apart from these things.

This opposition of the mortal in death expressions who sees no further than the ill-gotten gain within his hand does not terrify the man who is born of God and his wisdom, and who realizes the everlasting power of righteousness. He seeks not to get the death which is hidden within these material possessions, but is content with a just profit, and does not lack for food and the needs of living.

The Lord's Prayer.

In Matt. 6:13, we read the eighth section of the Lord's Prayer. "But deliver us from evil."

To gain a concept of life within the Christ-Mind as constructive good will surely deliver us from the death concept of evil. Our concepts of evil come to us through the sense imaginations of mortality, and when we enter into the intelligence of the law we find true being in Christ.

True soul interpretations of the law of life-love-truth will deliver us from the evil sense interpretations which bring confusion and fury into our experiences. This point of the Star when known will lead us out of the way of evil thinking, for the death concepts will not be expressed.

Being as the life of life is our immortal existence in the law and is unknown to the deceiving sense in its suggestions of failure and death as evil expression.

The Sermon on the Mount.

In Matt. 7:13 to 21, we read what Jesus had to say about the law of being as the life of life. He tells us that we must separate the concepts of death from those of life; that is, the seeming reality of materiality from the certain reality of spirituality expressed in the soul.

We are warned to be ever watchful that we may distinguish the right from the wrong and learn the good which is within the right.

In verse 13, he says, "Enter in at the strait gate"—that is, enter into life through knowing the straight law as an absolute

way, enter into real or right being as the life within Spirit. Then he said that the attractions and distractions or sense appearance of those things of outer darkness which deceive are many and that the way of them is broad and that it is strewn with errors of destructions. The temptations of mortals to follow after mortality are very great and cannot be overcome without the help of our Father.

Jesus says that there are many who go over this road for the sake of enjoying its attractions and then suffer its distractions, but that because the way of the law is absolute and strait, uncompromising and coercive in its rulings, and being narrow in its straitness of right, not varying or deviating at all; that for this reason few people shall care to or be able to enter into the kingdom of heaven. Its demands will be more than they can endure; that is, perfection is too high a standard for the majority of mortals to attain.

He bids us to beware of false prophets who for some reason corrupt the presentation of the one perfect law of righteousness to make it easy for people and to conform to their desires; that is, so that they can retain their errors of mortality. But he says that we shall know them by their works. They cannot help but expose their true nature, and the evil within their hearts will come to the surface where it can be seen.

Grapes do not bear thorns, neither do thistles bear figs, but an evil heart will give forth evil expression and it cannot help doing it.

Jesus says that a good tree as that of the law of righteousness within our heart's consciousness will bear good works and manifest true being, and that just as we are in heart that fruit will be born of this intent.

The law of being as the life of life is a good tree, and will give forth good works as fruit to all who follow it. But everyone who shall not follow it shall bear evil fruit and be cut down thereby, the sorrow and fire of fear within mortality shall hew at the roots of this being and he shall be cast down. Fruit as an ability to heal the sick and reform the sinning conscience through concepts of the law of the Christ are found within this head of the law of Being.

CHAPTER XIII.

WISDOM

THE LOVE OF LIFE.

A LAW OF SUBSTANTIAL SPIRITUAL EXPRESSION.

Wisdom as the love-substance of life is the sealing power of knowledge through love's possession within the realm of life. Wisdom is the third power of Mind which compels us to know because of the convincing evidence of love's presence in possession.

When we realize the substantial possession of constructive good in wisdom, and have those ideas which constitute wisdom firmly fixed in our conscience, we shall have a mighty power of right thought to prevail against every sense suggestion. The things of the carnal mind which always give offense and which cause sin as transgression of the law will be overcome.

When we know truth's substance as found in righteousness, and life's substance as found in wisdom, also love's substance as found in holiness, then shall we be free from the sting of offense as hate within the mortal consciousness. Its ignorance and impotence shall not overcome us because we know substantial love as a possession, for perfect love casteth out all hate from our conscience.

When we know life's perfection as found in intelligence, and love's perfection as found in harmony, and truth's perfection as found in principle, we shall be free from falsehood as a sense illusion. The counterfeit will no longer pass as legal within our thoughts because we know the three phases of truth in perfection. It is even as our Saviour said, "Ye shall know the truth, and the truth shall make you free."

When we know love's action as found in obedience, and truth's action as found in dominion, also life's action as found in being, we shall be whole indeed and free from sin, sickness and disease.

We shall have to experience this knowing within the soul as an expression of love's substance, truth's perfection, also life's action, and realize that it is the testimony of Spirit to our spirit in the conscience, for this conscience is our one and only place and source of authoritative knowing. The seat of wisdom is there. The law of God expressed therein.

In the above is revealed the way of perfect understanding through the powers of Mind. The real and true law is given in the life-love-truth-meaning of the Christ-Mind, and every right idea which comes into conscience must be measured by this one true standard. Those ideas which can stand the test of the measure of good and are within the law of life-love-truth are entitled to claim the source and authority of Spirit. These ideas alone are worthy of our allegiance and they alone will lead us into the realm of wisdom.

Therefore every idea which comes into conscience must have the approval and manifest the evident presence of every head of the law, before it can claim to be a right and perfect state of conscious being, useful to men in making them wise in their thoughts.

This is a tremendous test both as to the idea's spirituality and our own spiritual development and ability to perceive and understand wherein the nine heads of the law are present and how they apply.

There is no alternative for us but to obey, no choice of laws, for there is one law only, and when we satisfy its demands we shall find it sure and final in its ruling. By this is meant that we must arise to the heights of wisdom and deny our own selfish desires and ambitions in order to attain wisdom.

The following will make this even more clearly discerned, and is a part of the law of Mind. When justice is seated within our conscience, its presence therein testifies of righteousness, wisdom, holiness, as the substance of love made manifest. It also testifies of intelligence, harmony and principle, as the perfection of the

law in truth. Again, of obedience, dominion and being, as the life-action within the law.

Thus we see that justice testifies of the entire nine heads of the law and enables us to know the full meaning of this idea as a state of consciousness in its perfection and complete use.

It will be seen that this test for all ideas which we shall learn to use and obey covers the wisdom of the law in all of its requirements.

This may seem a good deal of a task to perform in order to gain a perfect knowledge of the law pertaining to ideas as states of conscious being, but if we would learn them to some use and purpose this is the one sure way which will bring results. In the declaration of these right ideas does our conscience become like them, not in the sense appearance as seen in others, but in the soul experience of them within our own conscience. Through them are we elevated into truth's active dominion, into life's substantial wisdom and also into love's perfect harmony.

By these spiritual concepts of the law is our conscience sealed and made perfect through the powers of Mind; we are given an understanding of the presence of the kingdom of heaven within.

Intelligence as the truth of life, because of its perfect action, is bound to produce energy as a spontaneous action of mind in the will to understand and know. This constitutes our conscience at work manifesting the living energy of being. To this living energy of active life we adhere because it is understood and produces a realization of constructive good, all of which is satisfactory and final. This living, active Spirit works within our conscience to produce the love-substance of life or wisdom. As constructive good is all that is understood, then we cannot understand, neither know, until we have reached the state of wisdom in each right idea, which is to come into our possession as constructive good in action. Therefore all ideas in Mind symbolizing life's action as constructive good are fulfilled and our knowing sealed within conscience through the possession of love's substance. That is, all life as constructive good becomes all powerful when perceived as substance.

Wisdom is the substantial substance of all perfect law, and includes every right idea within the law, for it is the substance of all thought.

HOW TO KNOW WISDOM.

How can I gain an understanding of the ninth head of the law in wisdom in order to complete the possession of the three powers of Mind which compel the conscience to receive the law? For this point of the Star is the final touch of enlightenment to the children of God, whose children are justified by wisdom.

First, by gaining an understanding of the Christ meaning of wisdom. Demonstration is the life-action of wisdom. Sagacity is the love-substance of wisdom. Knowledge is the truth-perfection of wisdom.

Demonstration is the complete proof to manifest the possession of wisdom, the ability through actual knowledge of the law by knowing just how to use it under all circumstances.

Sagacity is a discerning and penetrating power of mind equal at all times to any emergency, tranquil and confident in perspicacity and sageness and able fully to grasp the profound things of the law. Ever equal to the associations and relations of perfect thoughts as states of being and their application to our lives.

Knowledge is the completed and perfected state of information as portrayed by the thoughts of God or perfect idea entities, those states of right being which God created in the beginning and made complete and perfect, finished and gave to his offspring to produce, with the command that they should walk therein and become perfect. It is these states of perfect Mind expression which constitute the realm of wisdom. Erudite comprehension of God's thoughts bring us into close touch with the law wherein knowledge is perceived to be the expression of life-action, love-substance, truth-perfection.

To be wise in wisdom is to express an understanding consciousness of the infinite relations and associations of life-action, love-substance, truth-perfection, in its ever-expanding circle of Mind's revelations. This is our immortal life-action in attaining unto God's wisdom in the spiritual development of the soul's knowing of constructive good as all.

Wisdom as the love-substance of life-action is the last point of the Star and is to signify the actual possession of substantial love within conscience. The power of attraction of love or good within wisdom which we would possess is that power of Mind which compels us to know when it is possessed.

Wisdom is the result of perfect knowledge about the relation of love ideas the one with the other. It is a state of constant growth and progress with each individual, and it is the action of mental faculties upon these relations in their triple meaning which constitutes our understanding and the fullness of wisdom.

Mind without its triple meaning of life, love, truth, with which we can exercise our thought in comparisons and gain an active meaning thereby, could not otherwise be understood, because there would not be occasion for mind action which gives life and understanding.

As it is in mathematics that the thought of 2 plus 2 gives need for a third concept as 4, so it is in other branches of thought, for the sum of life and love equal truth, the sum of love and truth equal life and the sum of truth and life equal love. Here we have our start in the relation of Mind ideas, and this law is carried out into infinite being.

In the following examples it will be well to consult the diagram of the Star in order to see the relation of the three realms of life, love, truth ideas pertaining to the same concept in its fullness:

Obedient righteousness equals intelligence.
Infallible demonstration equals peace.
Knowledge and freedom equal power.
Comprehension and health equal finality.
Absolute grace equals standard.
Experience and allegiance equal reason.

These are a few of the relations which will open the way to further thought by the individual. For there is no thought or understanding except in the realization of God's presence in things; that is, in the action of life in its relation to love and truth.

This is wisdom and covers every phase of mental being as soul expressions of the law. They are ours to have just as soon as we get ready to work and attain them, but this method of thought action according to a fixed law of life-action, love-substance, truth-perfection is absolute in its demands. For this reason few will consent to give up the personality of mortality in order to gain the absolute expression of the law.

No one today knows just what can be demonstrated by the continued effort to express this law of absolute Christianity in which no material laws figure as a help to truth's prevailing.

Wisdom is the love-substance of life, and the intelligent being as an offspring from the Father-Mind or Spirit expresses right ideas in its mental action only. Solomon and David both realized this fact perfectly, for it is given by them in the records left in Prov. I:23, "I will pour out my spirit upon you, I will make known my words unto you."

In Prov. 4:7, "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding."

Psalms 19:7, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

A Table of Comparison of Good and Evil Ideas in the Point of Wisdom.

Wisdom	Demonstration	Completion		Sufficiency
		Proof		Mystery
	Neglect	Manifestation		Supposition
Idiocy	Sagacity	Attainment		Superstition
		Perspicuity		Ambiguity
	Foolishness	Sageness		Silliness
	Knowledge	Information		Illusion
		Erudition		Illiteracy
	Imagination	Comprehension		Void

WISDOM, the Love of Life, versus IDIOCY, as a Hate Concept.

Idiocy is a death manifestation and is without being, every mortal imagination coming from sense suggestion is the same thing from the standpoint of spiritual reality, because it cannot be accounted for through reason in wisdom. It is the same sense mind which expresses idiocy and also the nothingness of death in every sensation of evil.

It is impossible to conceive of an all-powerful law of right which expresses supreme and absolute wisdom in the perfection of all things to express idiocy also in conjunction with supreme perfection.

We know that there is no such concept within the law of the Christ-Mind, neither can we find a place for such a sense of nothingness in the realm of life. Therefore it must be a false expression of the carnal mind of mortals or an imagination, a fabric of superstition, a product of that deceiving sense which leads to murder, theft and blasphemy.

We must not overlook the fact that the great mass of mortals abide within this same sense-mind and partake of its destruction daily.

Wisdom is the expression of the ideas of God in his law of good alone, they manifest the power which is inherent within spiritual expression and lead every mortal out of his illusion of the reality of sense testimony.

DEMONSTRATION, the Love of Wisdom, versus DEFAULT, as a Death Concept.

Default is a very common expression among mortals, and is a very erroneous state to be in, for it surely condemns us in the eyes of our neighbor as well as in the judgment of the law.

We must understand that we were not wise in not using the law to help us do our work in solving our problem, but through self-will our efforts proved of no avail.

Without law and order as power of spirit to save us from disaster we would be helpless, for we alone are impotent; we must

seek the understanding of the law's action in real life and abide under the banner of the Christ if we desire to surely and certainly succeed.

SAGACITY, THE LOVE OF WISDOM, VERSUS FOOLISHNESS, AS A HATE CONCEPT.

Foolishness is such a common word among mortals that it seems almost unwise to say a word about it; this may be the very reason why a word should be said, for to have and hold this condemnatory concept within consciousness is sure bondage to mortality in expressing destruction.

The less that we think of foolishness and our mistakes the further will we get away from them and their influence, for this very thing is that which hides the truth of the right in the law.

Sagacity is manifest in the perseverance of good thoughts and by refusing to listen to the suggestions of the bad ones.

KNOWLEDGE, THE TRUTH OF WISDOM, VERSUS IMAGINATION, AS A FALSE CONCEPT.

Imagination is the thing which holds us in the grasp of death and fury, confusion and ignorance. How very different is knowledge in its satisfying power from the imaginations of the mortal-sense-mind, none of which can be understood, for they are not true, but supply us with our concept of mystery and confusion!

Superstitious imaginations instill fear into our conscience, which is no part of God's wisdom, based upon an absolute law of love and good. This absolute law must be our food daily until we receive wisdom and command all conditions with certainty.

COMPLETION, THE TRUTH OF DEMONSTRATION, VERSUS SUFFICIENCY, AS A FALSE CONCEPT.

Sufficiency is a very subtle state of mortal consciousness, for its intent is to defraud us out of the concept of perfection. We must not be satisfied with sufficiency, for there is no life nor peace within it. The mortal expression of good enough is a bad

one, for it stops just this side of being perfect, in which we never attain perfection.

This concept will defeat demonstration and prevent us from becoming perfect within the law; we must be complete in the law's expression and cannot be satisfied with halfway measures if we would put off the stigma of mortal consciousness in error.

PROOF, the Life of Demonstration, versus MYSTERY, as a Death Concept.

Mystery is the sense of confusion and comes to us because of not understanding; it is a mortal belief in something which is not known, something apart from the regular law and order of the Christ-Mind. Nothing comes to us from the sense of mystery but fear, and everyone knows that this is not good or love. That which can be known is not mysterious, but that which cannot be known is a constant worry, even until we perceive its destructive intent and nature, when we overcome it by turning to that which satisfies.

There is no mystery within the perfect law of the Christ for every right idea is understood and expressed without confusion.

MANIFESTATION, the Love of Demonstration, versus SUPPOSITION, as a Hate Concept.

Supposition is a mortal suggestion without any authority behind it as a foundation of substance. Its intent is to put upon us a counterfeit state of being as a death concept in the place of a lawful expression of life-action. Its assumption and claim is to attract or distract our attention, and in this way lead us astray and away from the Christ.

As assumption, suppostion or suggestion is not found within the Christ-law, then we must not notice its demands and pretensions, for they are nothingness and cannot be manifested. Manifestation of the Christ-law alone will lead us into the Christ consciousness of spiritual healing.

ATTAINMENT, THE LIFE OF SAGACITY, VERSUS SUPERSTITION, AS A DEATH CONCEPT.

Superstition is a mortal error in bondage to ignorance, in which fear holds sway and keeps the individual in blindness. People seldom gain their freedom until they come into contact with God's perfect law; then they find a heart's realization which seems to have always been there, but has been covered up. When this spiritual sense is once discovered the foolish, superstitious, meaningless imagination is cast out forever.

To attain this knowledge of absolute law is to gain power and dominion over superstition, for everything is reduced to facts and certainty.

The mortal consciousness as the source of all superstition is laid aside as untrustworthy, and the superstitious religious rites installed by unscrupulous men that they might rule others through fear are overcome.

PERSPICUITY, THE LOVE OF SAGACITY, VERSUS AMBIGUITY, AS A HATE CONCEPT.

Ambiguity is the result of attention to sense suggestion which cannot be understood. It is an imaginary concept of the mortal sense-mind and has no true meaning; that is, no life-love-truth-meaning. Its use is sure bondage to mortality and is confusion in sense belief, for it is not of the law of intelligence as facts of being in perfection which can be absolutely known. Perspicuity as the substance of sagacity is that state of spiritual consciousness which we should all strive to attain, for it has the ability to make us understand and gain the right.

Ambiguity as fear and ignorance in death thoughts of mortal mind, are not the states of conscience which express life and are to be avoided.

SAGENESS, THE TRUTH OF SAGACITY, VERSUS SILLINESS, AS A FALSE CONCEPT.

Silliness is a mark of thoughtlessness, also a mark of mortality, and is the result of having listened to sense testimony which alone

makes us silly and foolish in our ways. It is a sign of a darkened consciousness, self conscious and blind to the presence of the law, utterly unreliable and does not express intelligence. When we awake to the grandeur, power and might of sageness as a spiritual state of being and realize the advantage it gives to its possessor we will avoid silliness.

INFORMATION, the Love of Knowledge, versus ILLUSION, as a Hate Concept.

Illusion is the false impression which the appearances of matter gives to the thoughtless person. Our false sense interpretations as to the reality of material appearances are the cause of our illusions and many of our mistakes. We must learn to abide by the testimony of the soul in perfect spiritual facts as knowledge, as expressions of the law of one right in the Christ-law. By this only are we delivered from sense testimony and escape the fury and confusion of sense falsity. True information is given in the soul and destroys all illusion through its final testimony.

ERUDITION, the Truth of Knowledge, versus ILLITERACY, as a False Concept.

Illiteracy suggests the absence of intelligence. It is a mortal consciousness in which there is no truth, for intelligence is never absent.

It is not a state of being having power as an entity, for intelligence is the one thing which has power and being. The carnal mind suggests that we are nothing and also illiterate, and worse, that we all believe this lie and abide within its influence.

We must not lose sight of the fact of the law's presence, but hold fast to the consciousness of life-action, love-substance, truth-perfection, for in this way will we overcome the belief and false impression that we are illiterate. We are soul entities and not illiterate mortals, for it is the evil mortal sense which is illiterate and nothingness.

COMPREHENSION, THE LIFE OF KNOWLEDGE, VERSUS VOID, AS A DEATH CONCEPT.

Void is a mortal concept of absence; it would have the law of truth and right inactive and reduced to nothingness, and more, it would have us use our God-given gift of thought-action to produce this state of void thought or nothingness. Sense impression or the illusion of appearance is the cause of our mistakes, and behind them is nothingness. Comprehension is the acceptance of good as the law of right; its spiritual power prevails at all times and holds us in perfection because it is perfect. Comprehension of immortality is surely wisdom and will overcome void mortality.

HOW TO KNOW WISDOM.

Having gained supremacy over the false concept given in the past pages, we are ready to enter into the law of immortal truth. We have satisfied ourselves that sense appearances are not immortal, and in fact, they are not at all in the realm of truth. Within our conscience is an active spiritual being as the thinking soul, which expresses the law of the Christ alone, in it alone do we live and move and have true being, and this fact must be grasped firmly and held fast.

The truth about every object of matter is its life-action, love-substance, truth-perfection. All other interpretations are false sense suggestions, death appearances, impressions as sense illusions and not true.

The concept of fear coming through sense analysis and the interpretation of mortals in determining that which is real and true is at fault. Because when we abide within the consciousness of the law we lose every bit of fear and do not understand the testimony of the carnal-sense-mind.

The following tables are intended to give a definite method of attaining this law of righteousness in expression, which is to utterly annihilate the power and right of sense testimony in mortality.

To annihilate a wrong impression or interpretation through false imperfect sense organs, is not to annihilate the universe,

but rather a false concept of the universe. It is not to annihilate thought, but is to learn to avoid unlawful use of our gift of thought. That which we are to understand by these pages is that our mortal concept of things is at fault and not the things themselves. We must learn to go deeper than the surface of sense testimony; we must penetrate the depths of reason until we reach the testimony of truth within the soul, wherein alone do we get a true answer which satisfies and which is final.

The wise man will filter all sense testimony through the realm of reason, where it is purified and made clean before it reaches the soul, so that when we give it forth it will be in accordance with the Christ-law.

The following pages should be studied in conjunction with the diagram of the Star of Bethlehem.

The Tables of the Ninth Point of the Star of Wisdom.

Table One.

The love-substance of active Life equals truth's perfect Wisdom.

Table Two.

The life-action of substantial Wisdom equals truth's perfect Demonstration.

The love-substance of substantial Wisdom equals love's substantial Sagacity.

The truth-perfection of substantial Wisdom equals life's active Knowledge.

Therefore the counterparts or the developed meaning of the Christ-Mind of Wisdom in the third revelation of Mind are Demonstration, Sagacity, Knowledge. These ideas represent Wisdom.

Table Three.

The truth-perfection of active Demonstration equals love's substantial Completion.

The life-action of active Demonstration equals life's active Proof.

The love-substance of active Demonstration equals truth's perfect Manifestation.

Therefore the counterparts or the developed meaning of the Christ-Mind of Demonstration in the fourth revelation of Mind are Completion, Proof, Manifestation. These ideas represent Demonstration.

TABLE FOUR.

The life-action of substantial Sagacity equals truth's perfect Attainment.

The love-substance of substantial Sagacity equals love's substantial Perspicuity.

The truth-perfection of substantial Sagacity equals life's active Sageness.

Therefore the counterparts or the developed meaning of the Christ-Mind of Sagacity in the fourth revelation of Mind are Attainment, Perspicuity, Sageness. These ideas represent Sagacity.

TABLE FIVE.

The love-substance of perfect Knowledge equals life's active Information.

The truth-perfection of perfect Knowledge equals truth's perfect Erudition.

The life-action of perfect Knowledge equals love's substantial Comprehension.

Therefore the counterparts or the developed meaning of the Christ-Mind of Knowledge in the fourth revelation of Mind are Information, Erudition, Comprehension. These ideas represent Knowledge.

These are the tables within the ninth head of the law and are to be committed so as to have them fixed in mind for use when needed.

They are to be soul expressions as states of spiritual being, and when understood will reveal our immortal life-action, which is not to die.

The inherent power within these words as that of the Christ's perfect law will lead us into an understanding of God and his law of good.

We will no longer be attracted, neither distracted, by the evil appearances which are flouted at us from outer darkness as sense suggestions of death and fury.

The Relation of the Ideas Within the Point of Wisdom.

The ideas of this point of the Star are intended to give a clear expression of wisdom and to teach us how to be wise in their use.

Beginning with demonstration, we find that it is in association with peace, for all demonstration produces a concept of peace, and then comes the association of infallibility; this expresses the permanent good of the law, which is unassailable. So wisdom gives to its possessor a demonstrable power of peace through infallible law.

Sagacity is in association with unity. Surely it is wisdom to be in perfect harmony with the Christ-law, for then will come the association of control which completes the realization of sagacity in unity and control.

Knowldge is in association with freedom and power. There is no doubt that knowledge is that power of truth which makes us free from mortal imaginations, and it was even given as a fact by our Saviour.

Out of infinite presence comes the understanding of demonstration, the fact of those things which are made perfect and finished.

Out of presence and demonstration we are led into being sagacious, it is our way of gaining a perception of truth through its demonstrations.

Out of demonstration and sagacity come knowledge as that perfect state of understanding which constitutes our being.

This completes the nine points of the Star and expresses every phase of Mind, still not in its infinite development, for many circles of Mind's expanded meaning can yet be accomplished.

Out of immutable existence comes the concept of completion.

Out of existence and completion comes the concept of proof.

Out of complete proof comes manifestation as certain understanding.

Out of proof manifested do we receive the consciousness of attainment.

Out of manifest attainment comes perspicuity as a wise conscience.

Out of attained perspicuity comes sageness.

Out of sageness and perspicuity we receive true information.

Out of sage information comes erudition as ability in learning.

Out of information and erudition comes comprehension as an ability to understand the law in all of its phases of expression.

This completes the nine points of the Star as far as the fourth circle of Mind's developed meaning, according to the life-action, love-substance, truth-perfection interpretation.

It is to be hoped that the reader will not stop here with the fourth circle, but pursue the enlightenment of further circles, for the fifth and sixth are quite possible to fill out and will give a very complete list of perfect states of spiritual consciousness.

BIBLE RECORDS RELATING TO THE LAW OF WISDOM.

THE NINTH COMMANDMENT.

In Exodus 20:2, 16, we read *(Because)* "I am the Lord thy God which *have* brought thee out of the land of Egypt, out of the house of bondage." Therefore—

"Thou shalt not bear false witness against thy neighbor."

Because we have come into contact with the true testimony of Spirit to our spirit, and witnessed its final and satisfying state of being, then we shall have overcome the condemnation of sense disapproval.

We shall not testify of evil in our neighbor, because we shall see him in his spiritual perfection and realize that to testify falsely is our sin, which is sure to reap its reward of correction because of the power of truth.

We shall have gained wisdom as the love of life, and through it come into touch with our Saviour's presence. While abiding within the realm of wisdom we shall not be able to perceive the destructive sense testimony of the things of outer darkness, and we shall not use these false appearances against our neighbor.

The tenth commandment is included within the eighth, for when we overcome our desire to steal and learn that we already have as our rightful possession all things from a loving Father which are just as good as our neighbor's, then there will be nothing to steal or covet, for we shall have lost this mortal concept.

The Ninth Beatitude.

In Matt. 5:11, 12, we read the last beatitude, which refers to this last point of the Star of Wisdom.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake:"

"Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

To be reviled by mortals and persecuted through their dominating will to do evil, because you possess that which they do not, is something to be glad about, for the reward is ours. Mortals who take the standard of destructive material appearance as a guide cannot acknowledge a power of Spirit truthfully, for they do not sense such a thing and judge you in error because of it. Because we have learned to separate between the mortal sense expression and the spiritual soul expression and been blessed therein we are hated by those who have not. But let us rejoice in that we have overcome the sense testimony of evil.

We must stand firm in the manifestation of the Christ-truth, for therein we are blessed alone, therein shall we receive our reward of harmony as the presence of the kingdom of heaven.

The Lord's Prayer.

In Matt. 6:13, we read the last section of the Lord's Prayer, which is a summing up of the whole law in the point of wisdom. It is a rehearsal of the full reward which is sure to come to those who serve the Christ and abide within his perfection.

"For thine is the kingdom, and the power, and the glory, forever."

For thine is the kingdom of love in Holiness; and the power of truth in Principle; and the glory of life in Being.

This last point of the Star in wisdom as the love of life is the finishing touch to the law, for it is the final attainment in coming before him in worship; it includes every right and perfect state of spiritual holiness and being, expressed through principle.

THE SERMON ON THE MOUNT.

In Matt. 7:21-29, we read that which our Saviour and Master had to say about the law in wisdom.

In wisdom we are to gain a state of final perfection through the revelations of the law of righteousness. Jesus states that which is required to complete our understanding, for he says Not everyone who says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the law of righteousness as my Father's will of good. A sensation or sense appearance of the law will not answer, it must be a soul experience spiritually expressed, then only shall we enter into the kingdom of heaven which is within. It must be love within the heart as an honest state of spiritual expression.

Then Jesus tells us plainly of that which will happen, for he says that some people will strive to justify themselves before him in self defense of the mortal lives of deceit and fury which they have lived. A selfish interpretation of the bible records which has been twisted to fit their own desires and lusts will not pass before the perfect Christ.

Little do these people realize that the ever-present Christ as spiritual law and power already knows every soul which has come into its being and likeness through the expression of his right ideas as perfect states of being or consciousness. These have demonstrated his likeness and are known by him, but the erring mortal who has lived in the mortal consciousness and through deceit, hypnotism and craft claimed to have followed the law and done the works of the law in healing and reformation shall be called to account by our Saviour. He shall say unto them, depart from me, ye workers of iniquity who abide in the false interpretations of the evil deceiving sense, for I, living in the spiritual realm of the soul expressions of honest and true love, never knew you therein.

Depart from me, ye who practice craft through material means, by mesmerism, charms and false principles, working the works of sense appearances which are opposed to the Christ-law of righteousness, for I never knew you. To know and express the law of life, love, truth, is our one way to salvation.

In verse 24, Jesus sums up the whole situation and the result of following or not following the one law of righteousness. He likens anyone who has heard the testimony of this law, that is understood it in the heart and lived under its influence and within its protection, to a man who built his house of conscience in this way, that is, upon this rock of the Christ-law. For when the rains and floods of evil in this world's experiences come upon him they cannot prevail against the law of the Christ within this man's conscience, for it is fortified in wisdom.

Again Jesus speaks to the people and says that everyone who shall hear the law and not abide within its influence and under its protection shall be likened unto a man who built his house of conscience upon the shifting sands of mortal sense appearance, abiding by the sense experiences of material things here in this world, none of which can be trusted implicitly. And when the rains and floods of mortal errors came upon him he could not withstand them because he had no power of understanding.

To have nothing but the substance of belief behind our living will be a terrible realization at the last, for it will mean that we have not earned, neither gained, eternal existence; we will be found not worthy to sit with our Saviour in his kingdom of love and good.

To trust to luck and take a chance of getting an understanding of the principle of mathematics without labor within its perfect law in an honest effort and persistent striving therefor is on a par with our right to possess the kingdom of heaven and its wonder and glory without honestly having earned it. And our Master says that in that great day we shall all be measured by that same standard of holiness, and to those who do not possess it he will say, "Depart from me, ye workers of iniquity, for I never knew you."

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